

*Zion United
Methodist Church*



Seaford, Virginia

Founded in 1822




ZION UNITED METHODIST CHURCH

175TH ANNIVERSARY EDITION



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**Compiled by
The Historical Committee**



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**"IF YOU CAN BELIEVE,
ALL THINGS ARE POSSIBLE
TO HIM WHO BELIEVES."**

MARK 9:23



The Sanctuary

FOREWORD

It is with a profound sense of awe that we approach the celebration of Zion's 175th anniversary. This is a time to remember where we have come as a church since our humble beginnings back in 1822. Imagine, James Monroe was beginning his second term as our country's 5th president, Abraham Lincoln was a mere 14 years old, and there were only fourteen states in the union. It was in this year that the residents of "Crab Neck" were moved to build the first white frame church as a center of fellowship and a place where persons might be taught the fundamentals of Christian faith and practice.

Thus, on this anniversary of Zion United Methodist Church, we pause in the spirit of thanksgiving to observe a heritage spanning generations of service to God, country, community and world. We also pause to acknowledge the debt we owe to the faithful servants of God who down through the years preserved and maintained this church through their loyal service and vital faith.

Our backward glance, however, will be of little importance were it not to inspire us to a renewal of faith and rededication of ourselves to serve our Lord in this present age. For, like the countless faces which have vanished from this hallowed place, we

have inherited a challenge not only to tend to our own spiritual welfare, but to that of our children and their children's children.

As we ponder the history contained in the pages which follow, and meditate on our past, may we consider our present and contemplate our future. May we each heed the words St. Paul communicated to Timothy (I Timothy 6:20), "*Guard that which has been entrusted to you.*" It is a humbling and challenging responsibility that has been placed upon us at this milestone. May our common prayer be that we might be worthy of God's trust and equal to the task before us, to the end that our church with its glorious past may have even a more promising future in the Kingdom of our Lord Jesus Christ.

Rev. Thomas G. Lee

Pastor

PART I

The Founders

Zion Church was founded in 1822, the second Methodist church established in York County, Virginia.

Now celebrating its 175th Anniversary, Zion United Methodist Church is an important part of the history and life of the Seaford community. It has served as a cornerstone in the spiritual lives of thousands of souls who have prayed beneath the shelter of the roof, sung along with the joyful bells, received baptism, exchanged vows of marriage and been mourned in death within the church walls.

Methodism was brought to Virginia in the first half of the Eighteenth Century. Men such as George Whitfield, Joseph Pilmoor and Francis Asbury visited and preached in the period 1739 to 1787. Robert Williams organized the first Methodist Society in Williamsburg in 1772.

Cyrus Bayse James is recognized as one of the primary founders of Methodism in York County. He influenced the organization of Tabernacle Church in Poquoson in 1817, followed by the organization of Zion Church in Crab Neck (Seaford) in 1822. Cyrus James was born on August 7, 1786, the son of Thomas James who was a clerk of Kingston Parish in Mathews

County. The James family were members of the Episcopal Church. They came under the influence of The Great Methodist Revival of 1797. Cyrus Bayse James noted in his diary that he "joined the Methodist Episcopal Church August 20th, 1811." Elder James was licensed to preach and was made a local deacon in 1811. He was married to Mary White. Cyrus James served as a schoolmaster in York County, owned land, and according to records, performed marriages. He was probably the first to preach in Zion Church - and an excellent preacher he must have been! In a letter to the *Baltimore and Richmond Christian Advocate* in 1916 titled "From a Ninety-Year Old Reader," Robert Wilson recalled the preaching of Cyrus B. James:

The People on the York Circuit did not have much preaching on Sundays, except on quarterly meeting occasions. Old Uncle Cyrus James would preach for them on Sundays and the old sisters would have a good time. If they did not get on a shout, it was not the preacher's fault. This old heart of mine, that now is old, but then was young, was conflicted many times under his preaching.

Cyrus James died at age 79. One epitaph, found in *The Methodist Christian Advocate* and preserved in a family Bible, reports in part:

Died most triumphantly December 30, 1865

in York County, Va., Rev. Cyrus B. James...was a faithful instrument in the church of God; he built the first Methodist Church that ever was in York and afterwards two others through his own instrumentality...All persons who knew Brother James loved him, and those who knew him best loved him most. . . .

The influences and energies of the James family have served Zion to this day, 175 years later. The other founders of the church were Whittington Crockett, James Ironmonger, Charles B. Ironmonger, William Morgan, William Guy and Robert Thompkins, the trustees who, along with Cyrus B. James, received a half-acre of land from Thomas and Anna Stroud, and William and Frances Stroud on December 20, 1822. The families Crockett, Ironmonger and Stroud have continued in the community and in the church. Along with the James family, these families intermarried. Notable descendants include Cyrus Wesley James, the son of Cyrus B. James, who participated in post Civil War reconstruction of the church, and Elizabeth Hogg Ironmonger, the historian whose excellent works are the basis of most that is known and written about the James family, Methodism in York County and Zion United Methodist Church.

1822 - 1860

The first pastor of Zion Church was Waddell Johnson, a circuit minister who was in the Williamsburg Circuit, James River District. The ministers provided guidance and leadership for the churches in their circuit, while local preachers did most of the preaching. The Williamsburg Circuit included Methodist congregations in James City, York, Warwick and Elizabeth City counties until 1843. Church records show that the ministers were on the move annually, with a new minister assigned to the Williamsburg Circuit every year. A total of thirty different men served as circuit minister for the period 1822 to 1842.

In 1843 the Methodist churches in York and Warwick Counties were taken from the Williamsburg Circuit to form the York and Warwick Circuit, with B. L. Williams as their minister in 1843 - 1844. The James River district had previously been changed to the Richmond District in 1834. At this time, Zion Church was a part of the Methodist Episcopal Church. The Conference minutes of 1846 are recorded as the Methodist Episcopal Church, South, of which Zion Church was a part for the next ninety-three years. Local reorganizations continued, and in 1854 the Virginia Conference reported that York County was now alone as the York Circuit. It was reported in the conference minutes at that time that the presiding Elder was paid \$55.00 and the preacher in charge was paid \$113.40 for the year.

Circuit Minister B.T. Amos came in the fall of 1860 and stayed about six months. During his short tenure, he conducted the first and second Quarterly Conferences. There was no third Conference. Rev. George W. Trimyer finished the year's work. The final report on the condition of the church building states: "October 30, 1861, the Trustees of Zion beg leave to report that their church is out of debt but in bad condition; there is a full board of trustees." When a fourth Quarterly Conference for York circuit was held October 30, 1861, the regular worship services in the York County Methodist churches ceased and Quarterly Conferences were suspended.

1861 - 1865

The Civil War

The history of Zion Church during this period is practically unrecorded. The church was used to house Confederate prisoners and also as a horse stable. When they left, the Northern Army dismantled the shell of the church building, the lumber then used to build a hospital in Yorktown. The histories of the war on the Peninsula make no other reference to Zion Church, with the exception of the Virginia Annual Conference minutes stating: "Peninsula Mission no report: Virginia Conference 1864." A newspaper clipping of that time stated that "Rev. John W. Shield, local deacon, during the last three years of the war, was the only

Southern minister on the Peninsula, below Williamsburg where he rendered good service, as far as he had permission to do."

During the years of the war, several influences contributed to the harsh reality of everyday life in Yorktown and the surrounding hamlets such as Crab Neck (Seaford), Fish Neck (Dare), and Cockletown (Grafton). In March of 1862, the Confederacy issued mandatory conscription or drafting into the military of all able bodied men between the ages of 18 and 35. Since the Northern Army enveloped Virginia, food stores, livestock and property, including slaves, were subject to confiscation, which left residents with little during and after the war.

Locally, the 1st Connecticut Artillery was stationed at Belvin's Point, located on Goose and Chisman's Creeks. Chisman's Creek runs to the Poquoson River where McClellan's Union forces were anchored off Ship's Point. Belvin's Point is approximately a mile in a direct line opposite Zion Church.

The graves of several men who served in the Confederate Army still exist in the Zion Cemetery. They include Robert Stroud, William Creed Haskins, Arthur Henry Shield and Thomas B. Shield, all of the 32nd Virginia Infantry, and William T. Hudgins of the Bedford Artillery.

In the diary of Cyrus Bayse James it is written:

1862. More than two hundred thousand

soldiers landed in this county in April and spread destruction and desolation through the county, burning almost all the fences and large quantities of stock, and the fowls, all over the county; and many hundred of thousands of men killed on both sides, besides vast numbers that died in hospitals, and its no better yet, November 22nd.

After the destruction and untold loss of war, began the rebuilding of the South. Area residents resolutely set about restoring their lives, families and homes as best they could.

Thoughts were also turned toward the rebuilding of Zion Church. Not requiring re-construction was the steadfast Faith of the members, which was never destroyed.

1866

The Second Building

The following text is taken from the writings of historian, Esther Wornom:

The fourth Quarterly Conference met November 10, 1866 in Zion Church. This record established the time of the rebuilding after the Civil War. The lumber used was brought from Old Point by Samuel D. Ironmonger on his Chesapeake Bay canoe. It was salvaged from a dismantled barracks

building of the Northern Army. The zeal with which they undertook this task was manifested by the fact that between March 17 and November 10, 1866 they 'shut in.' It is hard for us to visualize their impoverished condition brought on by the ravages of war, but the record states that even by 1872 (six years later) the building was still unplastered. Going back to the first Quarterly Conference after the war, a small budget of \$340.00 was planned, Zion's part being \$100.00. The record also stated, 'Our Preacher's board is provided for among the membership.' Thus the pastor and his family moved once a month from the home of a family of members, to another family group, a plan that was in effect two years or more.

One of the ironies of the Civil War was created by the use of a church building in bad condition being used for a hospital where lives could be saved. In turn, a military barracks was used to build a House-of-God. The rebuilding of Zion Church was initiated by Rev. Robert N. Crooks of Kentucky, a chaplain in the confederate Army, who was sent to the Peninsula "to look after the scattered and returning Methodists." Robert Crooks began his military career under General Lee. The following is his description of his life as a soldier:

In June, 1861, I volunteered as a soldier and served for six months as first lieutenant under Generals Garnett, Henry Jackson and Ed Johnson, and under General R. E. Lee in that remarkably systematic campaign in the Alleghanies, advancing and retreating, marching and counter marching, in, up and down the creeks and rivers (oh, how cold!) until we went into winter quarters on the top of the Alleghany mountains, almost in perpetual frost, as if we were hunting a healthy place in mid-winter to freeze out the rest of the life that had not been marched out.

The Reverend Crooks became a chaplain in June of 1862 and served the remainder of the war at Chimborazo Hospital in Richmond.

At the first Quarterly Conference, March 17, 1866, a committee of five was appointed from Zion "to take measures towards building a church in Crab Neck." They were Cary W. Crockett, Cyrus Wesley James, S. D. Ironmonger, John F. White and Fred P. Crockett.

In the fall of 1868, a house was rented in Hampton to serve as a parsonage. At that time the pastor was serving a circuit of churches. The housekeeping budget was \$150 for the year with Zion contributing \$34. The pastor's salary was \$600. In 1870, a

second pastor was assigned to the York Circuit, and a parsonage was presumably rented in York County.

In 1871, Reverend Crooks was again assigned to York County, and a committee set out to buy or build a parsonage. On April 26, 1873, "a contract for the purchase of the lot and residence of Rev. George W. Trimyer at Cockletown" was presented at Quarterly Conference. An agreement was made, and the property was deeded to the six trustees.

It is recorded that the Circuit membership totaled 475 at that time: 166 males, 309 females, 313 married, 36 widows and 126 single. The record includes:

There is some irregularity among some of the members. There are none now selling intoxicating liquors, that I know of, but there are some who drink at public bars and it is feared some drink to intoxication. There are some disposition among some of our young members to encourage and participate in worldly play parties and mimic dancing and foolish song singing which are so hurtful to goodness. Attendance upon public worship is tolerable good when the weather is favorable and the roads passable. Prayer and class meetings are not well attended.

The Old Zion Bible Returns

In 1987, Everett Wilkie, Jr. of the Connecticut Historical Society contacted Pastor Wesley Baker. The Society held a Bible printed in 1845 that they thought possibly belonged to Zion, Esther Wornom, Church Historian, at that time corresponded with Mr. Wilkie and was instrumental in the return of the Bible to Zion. The following is her description of the Bible and its return.

A PULPIT BIBLE

This Bible, copyrighted in 1845, is believed to be the earliest in existence used in the pulpit of Zion Methodist Church, which was founded in 1822. During the Civil War records indicate that prisoners were housed in the church by U.S. troops. According to an inscription in the Bible dated April 14, 1862, the 1st Connecticut Artillery Company removed the Bible for safekeeping to their camp at Belvins Point.

The inscription also included the following words from the "Star-Spangled Banner":

Then conquer we must, for our cause it is just

And this be our motto; "In God we trust"

And the Star-spangled Banner in triumph shall wave

O'er the land of the free and the home of brave.

*Camp of 1st Connecticut Artillery
April 14, 1862*

The Reverend R. N. Crooks came to York Charge at the close of the war in 1865 to reestablish the church which had been destroyed during the war and stayed for several years. The details of the Bible being returned to the church are unknown; however, Rev. Crooks during his second pastorate on the Charge initialed the Bible in 1872 and 1873. It was this action which resulted in its return to Zion Methodist Church more than 100 years later.

The history of the Bible for many years after 1873 is unknown, however, it came into the collection of Major Cameron Saylor of Richmond apparently through his son-in-law, a history buff, who had acquired the Bible and stored it in his basement for a number of years. After Major Saylor's death his heirs sent it to the Connecticut Historical Society in the early 1980's because of the 1862 inscription. Everett C. Wilkie, Jr., head librarian of the Society, traced the Bible to Zion Methodist through the initials of Rev. Crooks. On September 4, 1986 the Connecticut Historical Society returned the Bible to Zion Methodist Church.

1871 - 1902

Robert Crooks returned in 1871. He served as Circuit Pastor for three churches in the York Circuit which were Tabernacle, Zion and Providence churches. Eleven other pastors

served the York Circuit during this thirty one-year period. This need was addressed through another realignment of the York tenures were much longer than before the Civil War, with a Circuit in 1902. average of three years each.

In 1885, the York Circuit grew to four churches with the addition of Trinity Church in Poquoson. At that time services were held at each church twice a month. Local preachers or lay members organized and ran the Sunday Schools, prayer meetings and class meetings.

Zion Church membership increased as the local population grew. New family names appeared on the church rolls, and many of those names are still found in Seaford today. An actual membership roll from this period was recently found by the Hansford family and was given to Zion Church. Church Clerk William C. Hansford, who lived from 1857 until 1920, recorded this roll. Forty-seven member families are listed. The Crockett Family was largest with twenty-two members. Two hundred and two individual members were listed. The names of the pastors who received each new member were included on the roll along with the year. Family names include: Crockett, Davis, Dawson, Hansford, Hogg, Hornsby, Ironmonger, Llewellyn, Mills, Montgomery, Parker, Richardson, Schwartz, Shields, Slaughter, Sparrer, Stroud, Teagle, Tignor, Topping, White, Wornom, and Wright.

The growth of membership created a need for more pastoral attention, larger facilities and additional church programs.

1902 - 1945

In the fall of 1902 at the Annual Conference, the York Circuit was divided into the East York Circuit and the York Circuit. There were two churches and one pastor in each circuit. Zion and Providence churches comprised the York Circuit. In November 1902, Reverend J. W. Baker was assigned as pastor. The services at Zion were held in the morning on the first and third Sundays and in the afternoon on the second and fourth Sundays.

During Reverend Baker's three years of service, the church was enlarged by the addition of a wing on each side thus giving the once rectangular church the shape of a cross. Membership in 1917 was 242.

During the pastorate of Reverend D.W. Jackson from 1918-1922, Zion Church was once again remodeled and enlarged. The work started in the fall of 1919 and was completed in the summer of 1920. It was still a one-room building with ten Sunday School classes all in one room. Imagine the sounds of teaching, discussion, prayer and singing simultaneously heard under one roof. Zion's new cast iron bell hung proudly in the belfry.

Thelma Hansford is the daughter of the historian Elizabeth Ironmonger. Mrs. Hansford has graciously shared many of her

fond childhood memories of Zion Church. She recalls:

Until the Reverend D. W. Jackson was assigned as Pastor of Zion in 1918, I was just one of the children who attended services regularly and complied with my mother's instruction that I 'behave myself.' Rev. Jackson was a progressive pastor; he saw the need for a larger sanctuary, so an expansive building program was soon in progress. The main body of the church was extended and both wings were also enlarged. The choir loft was elevated and extended to and joined the pulpit. The windowpanes were frosted and the top sash was stained. The larger building needed new carpet, and furniture for the pulpit was purchased. It is the same three chairs that are used in present Zion but they were originally upholstered in black leather. We use the same lectern but the communion table was a gift from the young boys Sunday School Class.

Being just a little girl, my Sunday School class was named the Rosebud Class and with our penny collections, we gave the big Bible for the lectern. (Our mothers let us have the eggs the hens laid on Sundays and we sold these for our donations.) That Bible is in the case in the narthex.

With the building construction completed and a beautiful sanctuary realized, the official board was ready to 'show it off'. The Norfolk District Quarterly Conference was held in Zion Methodist Episcopal Church, South. This was a really big event and quite different from quarterly meetings now.

Zion was part of York Charge which meant that one minister served both Zion and Providence churches. (Crooks Memorial was non-existent then.) York Charge was part of the Norfolk District which covered all Methodist churches from Williamsburg to Virginia Beach. Also, remember the mode of travel in 1920 - 22 and the isolation of communities (and cities) by waterway. So all delegates had to be housed for three days since it required that length of time to transact the business.

Zion Church members willingly became hostesses for three days and for the most part the preachers stayed in pairs in our homes. Some of them were rural pastors but I think those city preachers enjoyed their three days' experiences in this rural community.

But providing bedrooms, breakfasts, and suppers was just a part of the entertaining. That

middle meal had to be prepared.

In Zion's parking lot there was a grove of hardwood trees left from the time when people had horse-drawn vehicles. Under and around those trees, the men built a large picnic table and after being covered with the ladies white linen tablecloths, they looked even festive. While the men were engaged in Conference business, the ladies were home cooking that beautiful meal like Southern women are well known for. With the mid-day break, the delegates 'drew near' for dining out under the trees.

Having experienced the uncertainties of serving gracious meals under the trees, the women lobbied for a community hall equipped with a kitchen. Once Reverend Hosier had organized the Epworth League for the young people, they also needed a place to meet. During the 1920's fund raising projects were held to raise money for the new building. The church men provided bushels of oysters for oyster suppers prepared by the ladies. One of these suppers was held in Mr. Ferdinand Crockett's new barn. By 1930, the building became a reality and it was used for about nine years. The building was heated by wood burning stoves, one of which got out of control, destroying the building in 1939.

From 1902 - 1945 Zion church was served by seventeen pastors, excluding one who stayed less than a month because his

wife was unhappy with the "rural assignment." Eight of the pastors were in the York Circuit two years or less and seven served longer terms of four or five years. The York Circuit built a new parsonage in 1939 - 1940 on property adjoining the old parsonage in Grafton. Grafton was no longer named "Cockletown." May 10, 1939, saw the creation of The Methodist Church. Zion Church was a part of this new Protestant union.

Zion Methodist Church
SEAFORD, VIRGINIA

Dear Fellow-Member:

As a member of Zion Church, you no doubt know we have recently completed a new Parsonage. For your information we are herewith giving you this report.

The house, garage, well, driveways, everything complete, cost a total of \$4,447.00.

Received for sale of old Parsonage	\$1,500.00
Gift by Church Extension Board	500.00
Total Received	\$2,000.00
Balance to be paid by three churches	\$2,447.00
Zion portion (47%)	\$1,150.00
Received donation by J. W. Hornsby	100.00
Received by contributions	250.00

This leaves a balance of \$800.00 for which there is a note in bank that will be due September 15.

We are asking you if you won't assume a portion of this balance and give \$250.00 before the 15th of September. The parsonage is your parsonage and it is something we can pride for many years.

If you fail to give you will put more responsibility upon others, which will make it extremely difficult.

We, the finance committee, adopted this plan because we believe it the best way to reach all the church membership, and give all an opportunity to help, which is a duty.

We are depending on *your* contribution, please do not fail your church in this time of need.

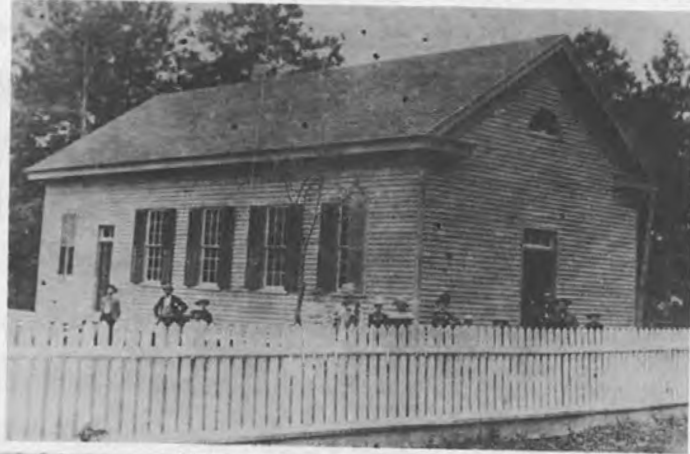
Make your contribution either by mail or to any member of the committee.

Trusting we await,

C. W. Mills,
T. T. Ironmonger,
G. S. Montgomery,
J. G. Shields,
G. L. Montgomery,

Committee.

The Old Zion Church through the Years



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The Old Zion Bible



**Historical
Treasurers
on display
in Narthex**



**Rev. Cyrus B. James
& Mary White James**



Rev. R.N. Crooks



Rev. George Trimyer and wife Rosanna



**J.Y.S. Slaight
Superintendent of
Sunday School 1885-1919**



**Dr. L.O. Powell
Superintendent of
Sunday School 1919-1961**



**The first parsonage used by York Circuit
purchased in 1873 from Rev. George Trimyer**

Indenture made this 20th day of December in the year of
 1933. was and are thereunto eight hundred and twenty two between Thomas
 Howard and Thomas Howard his wife and William Howard and Frances
 Howard his wife of the State of Virginia and County of Clark of the
 one part and Joseph Robert James Thompson, Cyrus James Robert
 Thompson Charles Thompson William Gray and William Howard
 on behalf for the use and purpose herein after mentioned all of
 the county and State of the other part. Whereas that the
 said Thomas Howard and Frances Howard his wife and the said
 and James Howard his wife, for and in consideration of the sum
 of one dollar to them in hand paid, at and upon the making and
 delivery of these presents, the receipt whereof is hereby acknowledged
 by both sides, granted, bargained and sold to said Joseph
 and conveyed and by these presents doth grant bargain and
 convey, confirm and convey unto them the said Joseph Robert
 Thompson, Cyrus James Robert Thompson Charles Thompson, Wil-
 liam Gray and William Howard trustees on behalf for the use and pur-
 pose herein after mentioned and to receive all the estate right title in-
 terest property claim and demand whatsoever either in law or
 equity which they the said Thomas Howard and Frances Howard his
 wife and the said James Howard his wife have or lawfully shall have
 and claim in certain lot or piece of land situate lying on the
 line between the laymen on each side to be the way of John
 Thompson to the town of the county and State of Virginia
 in the lot or parcel to wit beginning at a post standing on the
 corner of the lot and is the center of the lot, belonging to a lot of land
 known as the lot of the said Joseph Robert Thompson, Charles Thompson,
 William Gray and the said Thomas Howard and Frances Howard his wife
 to be the disposal of the next annual conference of the said
 which said annual conference shall determine upon a money according
 to the best of their judgment for the use of said society and the said
 Thomas Howard and Frances Howard and the said William Howard shall
 by these presents warrant and forever defend all and singular the
 before mentioned and described lot or piece of land with the appur-
 tenances thereto belonging unto them the said Joseph Robert Thompson
 Charles Thompson Cyrus James Robert Thompson William Gray and
 William Howard and their heirs and assigns forever and from the claim or
 claims of all persons whatsoever in testimony we have hereunto set
 our hands and seals the day and year first above mentioned.

Test

Attest, Thomas Howard

Thomas Howard
 Jan 5 1934
 William Howard
 Jan 5 1934
 Frances Howard

Clark County Court

The Community Hall just prior to the Storm of 1933



The Memorial Bell



PART II

Erecting the New Church

1945 - 1952

On October 4, 1946, District Superintendent Frank Wells wrote Rev. Merrill H. Barton with endorsement of the plans for erecting a new Church Sanctuary and Education building on the lot across the road from the existing church in Seaford.

The building plan and budget were ready for implementation since the appointment of a building committee as well as a finance committee of thirty members had already taken place. Rev. Merrill H. Barton and Rev. John T. Mills were co-chairmen of the building committee. Other members included Grady S. Montgomery, William S. Wornom, Leonard Davis, Harvey Shields, Charles W. Mills, Howard Sparrer, Mrs. George Mills, Mrs. J. Wesley Ironmonger and Mrs. Thelma Hansford, Secretary.

According to the proposed plan, the exterior of the new church building was to be colonial in design and constructed of rough textured brick with seventeen inch thick walls. The sanctuary was to measure 40 ft. by 75 ft., with seating for 375 people.

There was also to be an attached Church School wing



**Laying of Cornerstone
May 27, 1950**

located behind the Sanctuary. It was to be three stories high, 36 ft wide and 86 ft. long. Thirteen classrooms, a parlor, social hall, kitchen, pastor's study, and restrooms were to be included within the structure.

Groundbreaking took place on August 23, 1949. Within nine months the exterior of the building was completed.

By this time, Zion's membership had grown to 475. Many of the members gave freely of their time, labor and skill to facilitate the building of the new church. Ways of cutting all corners were readily implemented by these willing workers. They sawed and nailed boards, mortared bricks, hauled and unloaded supplies in an effort to save whenever possible.

The bricks were transported from a kiln near Roanoke, and the stained glass windows for the sanctuary were made in Lynchburg. The rest of the windows and doors were manufactured in Cincinnati, Ohio.

All of these materials were transported to Seaford on return trips of seafood trucks owned by Howard and Bernie Sparrer. Many of the supplies were stored in a local barn.

Construction in the area was in a severe slump. Therefore contractors were willing to work for less than typical rates and skilled craftsmen took laborer's wages for jobs involved in erecting the new church.

In an unusual example of "government assistance," the

church members were allowed to fell walnut trees at post-World War II Camp Perry before the land reverted from the State of Virginia back to the federal government. The original plan was to not only finish the interior woodwork of the sanctuary in the beautiful walnut wood, but also to make the pews from walnut. That was a lot of trees to fell with much labor involved in cutting and hauling. Unfortunately, too much of the milled lumber had imperfections and knots, so only the interior woodwork is of walnut, and not the pews. The lumber mill took the boards with imperfections in lieu of charging for their services. The only task that had to be fully contracted at the going rate was that of plastering the interior of the sanctuary. Many of the details listed above were recalled at a recent United Methodist Men's meeting by Jimmy Sparrer who did a lot of work along with Harvey Shields and many others on the new church and parsonage.

More than 300 members and church officials were present for the laying of the cornerstone which took place on May 27, 1950. Bishop W. W. Peele, D.D. presided at the ceremony. Enclosed within the cornerstone is a copper box, hand-crafted by Roland Montgomery, which contains a Bible from the Stroud family, a hymn book dated 1883 from the Ironmongers, pictures of the building and pictures of the stages of progress in completion of the new church, a copy of the church history sketch, a list of the organizations of the church, and a copy of the cornerstone

ceremony.

Rev. J. T. "Johnny" Mills, a retired pastor of Zion Methodist Church, presented the box. He referred to the box as "posterity's box."

It was fitting that Rev. Mills take part in the ceremony since he was the first to greet with enthusiasm those who envisioned building the new church. He is said to have been a small, quick moving man who moved like a cricket. He was the father of Francis Mills.

During the ceremony, Bishop Peele remarked that no one wanted to take credit for the building adding, "it means probably all of you deserve credit." He also stated that "the church is an investment that brings great returns." No words could have better described the people of Zion Church.

Willingness to actively take part in the workings of their church is one of the defining characteristics of the members of Zion. Never has this been more evident than in the planning and subsequent building that began in 1946.

The first service in the new sanctuary took place on May 20, 1951. That evening at five o'clock the funeral of William W. Crockett was conducted, and revival services began that same night continuing through the remainder of the week. The church received twenty-five new members during that first revival.

On September 15, 1951, Charles Wesley Hopkins of

Poquoson and Miss Betty Gray Mills of Seaford were the first couple to exchange marriage vows in the new sanctuary. Soon thereafter was Thanksgiving and the first Christmas in the new church. What a special joyous season that must have been.

PART III

The Later Years

1953 - 1993

Zion's membership had grown to 480 by 1952. It was time to become a station and have a full-time pastor. This change was requested at the 1951 Annual Conference. This drew to a close almost 130 years of being a part of the unique circuit ministry of the Methodist Church. The first station minister was Reverend Oscar Good, who served a total of eight years, staying until 1958.

In 1953 the second church building was razed. Historian, Elizabeth Ironmonger recorded: "The old frame building, built in 1866, enlarged in 1902, remodeled and enlarged again in 1919-20, had fulfilled its period of usefulness and the time had come for it to be razed, so on June 10, 1953, some of the men of Zion began the job of taking down the old building. Some of the material was salvaged by a resident of a neighboring community."

As one building was razed, another was started. By July 1953, the current parsonage was planned as a two-story brick home with attached garage for a cost of \$19,000. In Zion Church tradition, the cost of the parsonage was largely underwritten before construction started and the members pitched in with labor. The parsonage was completed in early 1954.

A Homecoming celebration was held on Sunday, May 23, 1954. After the morning church service was finished, a dinner was served on picnic tables on the church lawn. Grady L. Montgomery, church treasurer, gave an overview of the church history. A former pastor, Reverend Harry F. Justice, preached the Homecoming sermon. Several hundred people attended the event.

In the spring of 1958, the parsonage property in Grafton belonging to Zion Methodist Church was sold to the congregation of Yorkminster Presbyterian Church. The York Circuit originally purchased this property from Rev. George Trimyer who faithfully served Zion Church from 1850 - 1853.

Due in part to Seaford's population growth, the membership of Zion had increased to 633.

On January 25, 1960, a committee met to discuss plans for building a new Educational Annex on the half acre of land adjoining the church. This land had been purchased in November 1958 for the sum of \$4000.

By 1961 a building fund of nearly \$9,000 was raised, plans were drawn, and the foundation was marked by stakes.

The building was to be of brick and cinder block construction, 50 ft. by 100 ft., and two stories high. The budget for the project was set at \$90,000.

The new Educational Building was going up ahead of schedule and was in partial use before the end of 1961 when Rev.

H. B. Owen arrived.

The new building provided ten classrooms, a large social hall and kitchen, storage, restrooms, and a stage. The older kitchen was converted to make the pastor's study, with the church office adjoining. The former social hall was made into a choir robing room and a chapel.

The new building was needed in an unusual way in the fall of 1962. The York County School Board needed a school building for the 1962-63 school term due to building delays on Seaford Elementary School. Rent of \$650 per month was paid to Zion, allowing 200 overflow students from Grafton-Bethel Elementary and York High School to avoid split shifts.

On Sunday October 23, 1967, a service of dedication was held on the site of the original Zion Church. The cast iron bell, which had announced Sunday services since 1920, was placed in a position of honor. It serves as a covenant between all who worked toward Zion's future.

The Rev. Lee Roy Brown and his family came to Zion in June 1967.

In the summer of 1968, a new Pulpit Bible was given to the church by the Vacation Bible School children. The former Pulpit Bible, which had been given by the Rosebud Class in 1920, was placed in the display cabinet located in the narthex.

The Methodist Church became the United Methodist

Church on April 23, 1968, when they merged with the Evangelical United Brethren.

Rev. Arthur Ayers and his wife, Elaine, and their two daughters arrived in June 1972. Rev. Ayers made the organization of a committee to plan Zion's 150th Anniversary a priority. The anniversary was held on October 15, 1972. Mrs. J. Wesley Ironmonger, Mrs. William S. Wornom, Sr., and Dr. Julius Harris served on this committee. The Reverend Dr. J. Carroll Fink, District Superintendent spoke at the morning service attended by 445 people. Rev. Donald Davis and Rev. Norwood Montgomery directed the afternoon service for 321. Several former pastors also participated.

Zion's 4th Sunday Hunger Offering was an outgrowth of concern for the hungry and starving by Rev. Ayers and others in the church. This offering is still a vital part of Zion's ministry.

During these years, the Organ Fund was a major project with Mrs. Olive Hogge as the guiding force.

Rev. Daniel Ivey, his wife Dorothy, and their children were welcomed with Zion's usual graciousness.

Under Rev. Ivey's leadership Project LAUNCH proved to be one of Zion's largest and most rewarding programs. Church members sponsored, and provided a home for a family of seven refugees from Laos.

The picture gallery of Zion's ministers was researched and

completed by Olive Hogge. These photographs are on display in the first floor main hall.

The membership actively responded to the development the first pictorial directory. Operation C.A.L.L. (Combat Attendance Lag of the Laity) was planned and successfully carried out.

In January 1977, Zion began broadcasting the eleven o'clock worship service over radio station WYVA. The services were well received, but there was a misunderstanding concerning the cost. It was originally believed that the broadcasts would cost \$40 per month. Actually, the cost was \$40 per hour. The Administrative Board recommended that the services be broadcast for the remaining three Sundays in January and then stopped.

Rev. Joseph Lotts arrived in June 1979, with his wife, Anna Lee, and their children.

In 1978, Allen Rock was hired as a summer youth worker. Because of his popularity with the youth, he was invited back the following year.

The first Mitten Tree was put in the sanctuary during the 1979 Christmas season. It became an annual symbol of loving concern for the children of Appalachia who received the hundreds of mittens, hats, and socks. Also in 1979, the collection of baby blankets to be distributed by Church World Services was initiated. This special project was the result of a proposal made by Mrs. Joan Quass at the 1978 Virginia Annual Conference.

In 1980, a special celebration was held to honor the 200th anniversary of "the modern Sunday School movement."

Rev. Lotts was in attendance in 1980 when Bart Weakley and Allen Rock were ordained as members of the Virginia Conference. Bart Weakley entered the ministry from Zion and was ordained a Deacon in 1981.

Another Zion young adult, Susan Quass, served needy refugees in Thailand as a volunteer.

Due to Rev. Lotts' heart surgery in the summer of 1981, Rev. Donald P. Davis was appointed as Supply Pastor for several months. Rev. Lotts returned to the pulpit before Christmas able to fulfill his pastoral duties in good health.

As Seaford moved into the 1980's and personal computers replaced the wonder of pocket calculators, girls wore blue jeans to church and small boys wore earrings. Zion Church created new programs to accommodate the new era. In 1982, there were major changes in the church staff. Miriam Thomasson became organist in February, in April Beverly Wicks was hired as Educational Assistant, and at the Annual Conference in June, Dr. L. Lawson Byrd was appointed minister. Within a few weeks, the parsonage was home to the Byrd family - Lawson and Ann, and their children David and Laurie.

Preparation for the 160th anniversary of Zion Church began soon after Dr. Byrd's arrival. On the day of the anniversary

celebration, October 17th, the Church gleamed from all the cleaning and painting. Six hundred and forty-five people attended the celebration. The Reverend Norwood Montgomery delivered the sermon at the eleven o'clock service, and the Reverend Art Ayer delivered the message in the afternoon. The Reverends Dan Ivey and Lawson Byrd assisted at both services. That morning the clock from the old church, which had been restored as a memorial gift, was hung in the sanctuary. When the building is quiet, the clock can be heard ticking as a reminder of the past generations.

All areas of the church were busy with new or re-vitalized programs. Sunday School Saturation '83 celebrated the Sunday School. Every class, children and adult, designed and made a large banner. These were enthusiastically displayed during the banner processional on October 12.

The first Sunday in Advent was celebrated with a youth leadership worship service. The youth also participated in an instrumental ensemble and a quartet. These groups performed in other districts as well as at Zion.

Christmas 1983 was on a Sunday. Knowing that children are hesitant to leave new toys at home on Christmas morning even to go to church, the service that day contained a Blessing of the Toys. The children's choir sang that morning. The children looked so cute sitting on the front pews, each clutching a favorite new toy.

A new event took place at Zion on Maundy Thursday, 1983. The usual Communion service was replaced by a re-enactment of the Last Supper. Thirteen Zion men portrayed Jesus and the disciples in this inspiring service. This service has been presented at Zion many times and is still a spiritual favorite.

The congregation was enthusiastic at the prospect of a new organ. The organ fund, founded in 1973, was reactivated in 1979. Through a series of dinners and the proceeds of the Zion Cookbook, the goal of \$62,000 was exceeded by 1985. Zion's membership prospered as everyone worked together to raise the amount needed to purchase the organ. Every class and organization took its turn in preparing the delicious Organ Fund Dinners - fried chicken, oysters, lasagna and more - all with homemade desserts. Several hundred attended each dinner and enjoyed the fellowship as much as the food.

The idea of a cookbook was received with great interest. Everyone searched through their collections and submitted their best company recipes. The minister submitted his favorite - Hopping John. The cookbook was a great success and is still a favorite today.

1984 was the bicentennial of Methodism. Zion celebrated the event with a colloquium on Methodist history, doctrines and beliefs followed by a covered dish dinner.

On Sunday night, March 25, during a violent thunderstorm,

lighting struck the church. The damage was estimated at almost \$17,000. Fortunately, the insurance paid for the repairs.

In June 1984, Dr. Byrd was reassigned, and a new Parsonage family, Rev. Wesley B. Baker, his wife Judy and children Julie, Christopher, and Emily, were welcomed into the Zion family.

The Organ Fund dinners were in full swing and the goal was in sight. Zion members were working hard, but the satisfaction of success and the spirit of fellowship were worth the effort. By the end of the project, \$68,000 had been collected enough to cover the cost of the organ, the renovation of the sanctuary and the re-decorating of the choir room to make it into a chapel. The sanctuary renovation included not only the chancel area, but also the addition of new chairs for the choir loft, new pew cushions and a new carpet. As usual, many Zion members contributed their labor to this project. New choir robes were also ordered. The red carpet that was removed from the church is in the kindergarten room today.

The organ was installed in April 1985 and was first played on Easter Sunday. The official dedication was May 5, 1985. The church was filled to "standing room only" when Thomas Marshall, organist at Williamsburg Presbyterian Church, demonstrated the majestic beauty of Zion's new organ.

After the organ goal was reached, the spirit of fellowship

continued. Family Film Nights were held once a month. Films such as the "Apple Dumpling Gang" and "The Love Bug" were shown. And, of course, popcorn and drinks were served. VCR's were just coming on the market and there were no video stores, so these events were popular with both parents and children.

A new event occurred during Holy Week, when a Messianic Jewish Rabbi came to celebrate a Seder meal with the congregation of Zion. The food for the Passover meal was explained as it was served. The purpose of this experience was to help Christians understand their Jewish heritage.

After four years at Zion, the Bakers decided to move back to their home in Ohio. They were replaced by Rev. James Ritter and his wife Alouise.

As a second grade teacher, Mrs. Ritter had a special insight in motivating the young. With the help of willing volunteers, the Ritters started a Wednesday after school program for the elementary children. After a time of fun and games, Mrs. Ritter led the children in singing and formed a Children's Choir to perform during church services monthly.

In 1990, 275 new hymnals were donated in memory of loved ones or in dedication to a friend or family member. Also in 1990, with the assistance of Lowell Petry, a church-wide visitation program was a great success. Influenced and encouraged by the Ritters, Lowell entered the Ministry upon leaving Zion.

Beginning in March 1990, many church services were further enhanced by the music of the new Handbell Choir. Made up mostly of women and youth, they practiced early on Sunday mornings. The walls of the sanctuary truly rang with a joyful song when they shared their special love of God and His Church.

In February 1993, the church answered a community need and whole-heartedly sponsored the Homework Helps program which still meets on Monday nights at Zion. The Ritters were two of many volunteers who tutored children of all ages with their school homework.

The Flame and Cross, which stands at the Church entrance, was crafted and donated by Mr. Calvin Hudgins. A dedication service was held April 4, 1993.

In June 1993 a Habitat For Humanity workday was scheduled, and many hours of volunteer service resulted in the heartwarming reward of helping others.

1993 - 1997

A Message from the Pastor

While inclusion of any record of Zion's last several years may seem in one sense out of place in this rendering of historical data, in another sense this work would be incomplete without it. We are vitally connected to the past in that we share a common call with our founders to ever expand the Kingdom of God. A remnant

of direct descendants of those early Methodists still move among us and continue in their faithfulness to serve in vital ways. God has blessed their efforts by adding many new families to maintain Zion's heritage. The faces may have changed but the legacy continues.

Upon arriving with my family in July of 1993, I was greeted with warmth and acceptance. The parsonage was full of busy workers who were putting the final touches on refurbishing projects. Food kept coming from well wishers, and every available hand was ready for unpacking. It was with much sadness that we had left friends we had come to know while serving Courtland Church in the Portsmouth district for five years. The wonderful reception we received was just what we needed to adjust to our new surroundings.

Three months into my appointment, on Sunday, October 3rd, Pattie gave birth to Mary Elizabeth – the first infant to grace the parsonage for as long as anyone can remember. This distinction was repeated when on March 22, 1995, Dorothy Virginia Lee was born.

First impressions seldom change. What impressed me the most about the people I met in the early days of my pastorate here was their caring spirit, passion for the church, and respect of my leadership. This hasn't changed. Zion's two primary needs were to expand its vision for ministry and to cultivate more leaders to

carry this vision out. After meeting with key members, the following areas were targeted as needing attention:

1. Increasing the number of persons involved in leadership.
2. Motivating the membership to increase financial support of the church.
3. Developing programs that attract young adults, youth, and children.
4. Tending to overdue repairs on church property.

In September of that first year of my pastorate, I led the membership in a four week emphasis called "*Loyal to His Church*," in which persons were challenged to consider what was needed to move the church forward through shared leadership and vision. It is my conviction that the overwhelming support gained by this emphasis rallied persons to deepen their commitment to the church.

In early 1994, an additional Sunday 8:45 a.m. worship service was added to appeal to those who desire a less traditional format. This service draws between forty and sixty spirited participants today and has become the choice of many visitors.

The past four years have brought significant changes in church staff. During the summer of 1994, Mr. Brad Robins, then a Senior at William & Mary, was hired to expand the youth program of the church. The number of youth attending increased significantly from a handful to twenty-five strong. Brad was

beloved by all for his winsome ways with youth and adults and his creative programming. He left his post in the spring of 1996 to serve as Director of Christian Education at Tabernacle UMC in Fredricksburg and has plans to begin a career in the ordained ministry. Brad was followed by Mrs. Nancy Hilton in July of the same year. Her efforts in organizing support for the children of Zion are still reaping benefits after her departure in January of this year. She is responsible for starting Children's Church on Sundays for youngsters ages five through third grade and an after school program for elementary children called "The Lord's Army."

The Staff/Parish committee under the direction of Mr. R. W. Davis showed a good degree of faith and vision when in March of this year they hired Mrs. Tibby Chappell to direct the educational ministries of the church. Tibby has very quickly gained the confidence of parents, youth, and children and is expending much energy in designing programs that are fun and yet spiritually nourishing. One area where one can see growth is in nursery. In early 1993, the average attendance on Sundays was a five. Today we average twelve.

Perhaps the most significant program Zion has seen in recent years was our "Discover God's Call" emphasis in August – October of 1997. Six search groups, made up of as many as fourteen persons each, met for eight weeks to examine ways God was calling them to exercise their spiritual gifts within the church.

Most of the leadership for this event was made up of persons who had little experience in teaching but who felt led to accept the invitation. Out of this event over seventy persons discovered an area in which God was calling them. They will no doubt add much vitality to the church for years to come.

The original concerns I was faced with upon assuming the post as minister of Zion have adequately been addressed. The church has made strides in developing leadership. Not only are we meeting all of our financial obligations, we have made considerable improvements to church property and launched programs to nurture the membership and attract new people. Although work in these areas is never perfected, progress has freed us up to address new challenges.

In September 1995, the Administrative Board appointed a visionary task force to develop a long-range plan to move the church forward into the next century. As I write this, the membership anxiously anticipates the recommendations of this committee which has been working diligently under the direction of Mr. Richard Wheless. It is exciting to imagine the future of Zion. The Seaford community has experienced phenomenal growth upon the development of a new subdivision (Sommerville). The 200 plus families who have migrated here over the short span of less than five years present the church with the challenge of offering them Christ. No doubt Zion will prove sufficient for the task.

With one hundred and seventy five years behind us, we will with God's help continue to press forward into a promising future.

PART IV

Ministries of the Church

Sunday School

The Sunday School has always been an important part of Zion's life. Sunday School was in session at Zion Church as early as 1852, but it was closed during the winter months. Cary W. Crockett was Sunday School Superintendent during the early years. During the Civil War, church services were suspended and there was no Sunday School. On February 12, 1879, there was a report of the first year-round Sunday School.

The Sunday School classes were always well attended even though some had to come by boat. Before there was a Sunday School building, all the classes met in the sanctuary. Each class tried to get as far away as possible from the other classes so that they could talk and laugh without being told they were making too much noise. In those days, the children's classes were divided with boys in one class and girls in another. On warm days the sexton would go to the spring behind the church and bring back pitchers of cool water for everyone to drink. The Superintendent sat in the back of the sanctuary and rang a bell to begin and end the Sunday School session. That bell is in the display case in the narthex. Dr. Lawson Powell was Sunday School Superintendent for forty-two years (1919 – 1961). This is interesting because he

was a member of Providence and never changed his membership to Zion.

Thelma Hansford recalls that Jim Slaight, Sunday School Superintendent from 1885 to 1919, gave out tickets to the children for each penny offering. Mrs. Hansford remembers:

For each penny dropped into the collection plate on Sunday, the Superintendent of the Sunday School gave the person a tiny card on which a bible verse was written. (We called these 'tickets.') Ten tickets turned in (scribbling on back) would 'purchase' a large card. Five such cards (defaced then on backside) would merit the next larger size card. Finally – five of those meant the possession of a very pretty card on which a bible verse was written.

This 'project' really boosted Sunday School attendance because children wanted the 'tickets' and then larger and more beautiful cards. The Sunday contributions were slightly increased and many Bible verses were learned at an early age from that Sunday School activity.

That wooden box in the display cabinet in the narthex was used by 'Capt. Jim' (J. Y. S. Slaight) the Sunday School Superintendent for collecting the Sunday School offering, but he also carried those

tickets and cards in it.

The children always looked forward to Christmas when each child would receive a bag of candy and an orange. The other big event was the Sunday School picnic. It was usually held at Buckroe Beach. The women took huge quantities of food and their best white tablecloths. It was a wonderful day at the beach and amusement park.

Joyce Ashton shares her memories of Sunday School and the Sunday School Picnics:

Back in the 30's and 40's while we were still in the 'old church,' Dr. L. O. Powell, family doctor to all the community, was the Sunday School Superintendent. Our classes were held in the open sanctuary, separated only from the other classes by two or three benches or pews. We had to really concentrate in order to hear 'our teacher' and block out all the other voices. Following the lesson, classes took up collection – a portion of which the class kept and a larger portion which went to the church. Dr. Powell called on each class for an oral report of membership, attendance, collection, etc. Following all reports, Dr. Powell delivered a brief talk or sermonette with a theme and message appropriate to the times.



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A CHILD WHO HELPED
Memory Verse: Even a child maketh himself known by his doings. Prov. 20:11.



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GOD'S CARE OF ELIJAH

Sunday School Study Cards

Issued Quarterly—3rd Quarter—September 14, 1913.

OLIVET PICTURE CARDS.

Vol. 17. No. 3. PART II. September 14, 1913.

(Will some one at home please teach the child the lesson.)

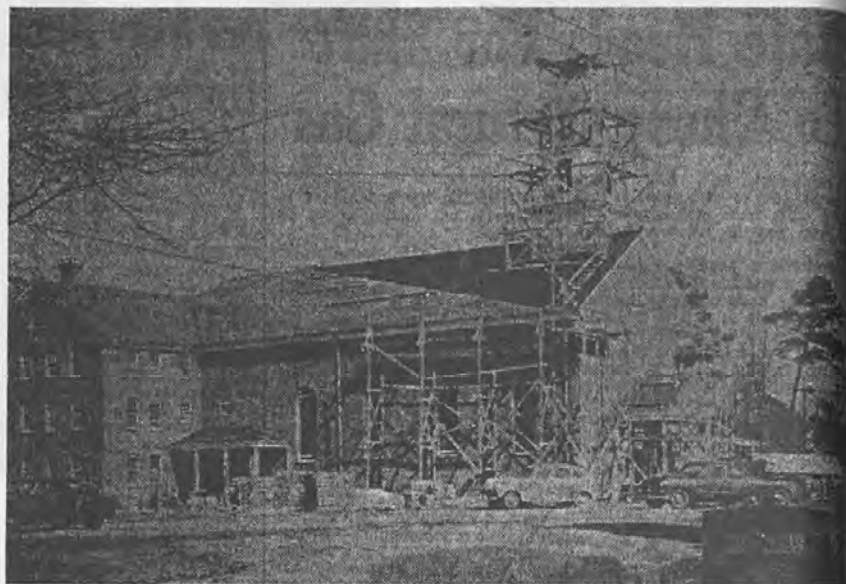
God also gave other commandments to Moses for the children of Israel, and he spoke, saying, "Honor thy father and thy mother, and God shall give thee long life in the land. Thou shalt not kill another man. Thou shalt not steal that which belongs to some one else. Thou shalt not bear false witness. Thou shalt not commit adultery. Thou shalt not covet and want those things which belong to another." These, and the commandments above which you learned last Sunday, are the commandments which God gave to Moses on the mountain for the children of Israel and all the rest of God's children in the world to obey and keep forever. The people stood afar off from the mountain, and when they saw the fire and smoke, and heard God's voice speaking as a great trumpet, they trembled with fear.

1. What was God's fifth commandment to the people?
Honor thy father and thy mother.
2. What were the sixth, seventh, and eighth commandments?
Thou shalt not kill, nor commit adultery, nor steal.
Thou shalt not bear false witness.
3. What was the ninth commandment?
Thou shalt not covet.
4. What was the tenth commandment?
Thou shalt not covet.

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**New Church Nears Completion
February 25, 1950**



**Seaford Precinct Voting House and
Zion Methodist Church, 1951**

The Virginia Methodist Advocate

January 30, 1958 Volume 20, No. 5



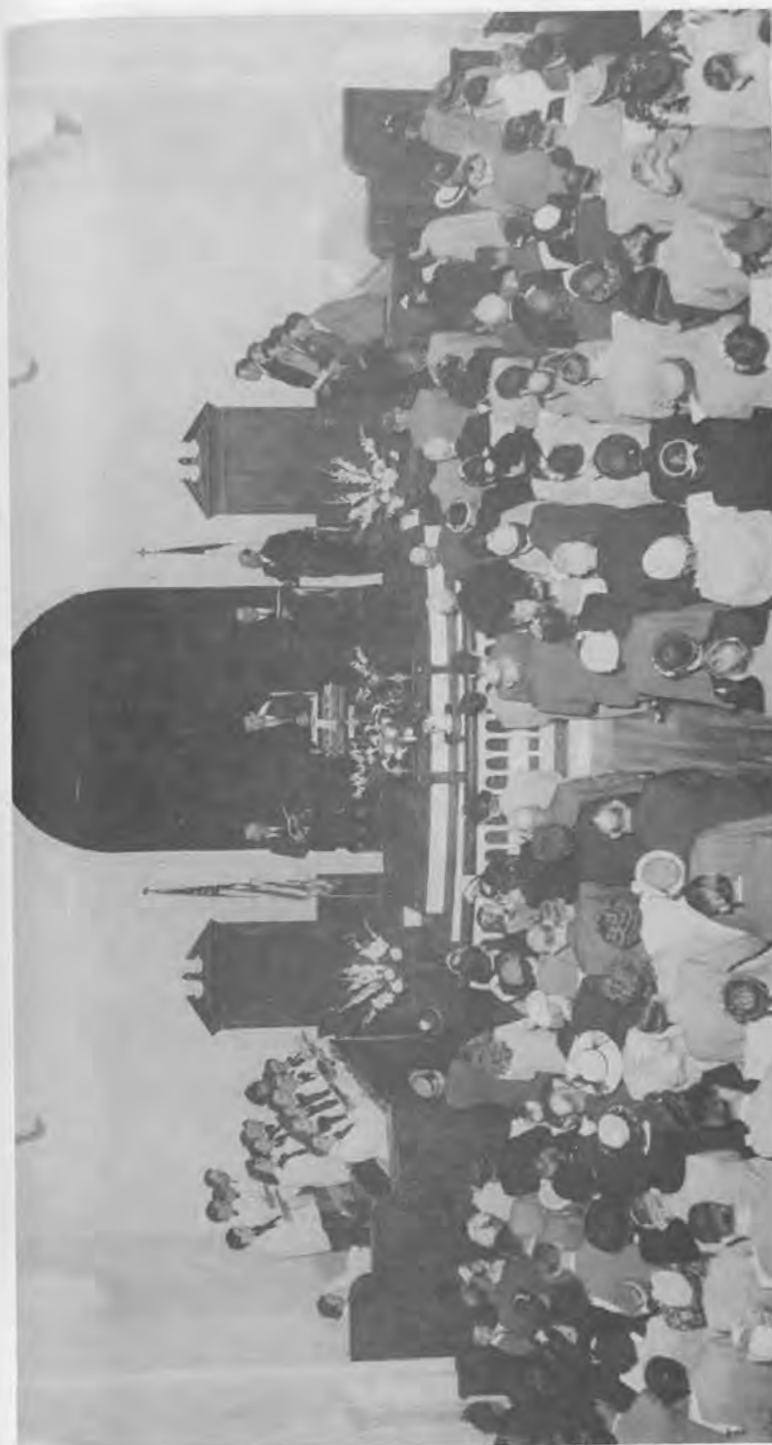
Five young people of Zion Church, Peninsula District, and their pastor, the Rev. Oscar S. Good. The men plan to enter the ministry or missions and the young ladies will also do full-time church work. (Left to right, sitting) Miss Ann Presson and Miss Louise Sparrer. (Standing) Norwood Montgomery, Donald Davis, Paul Sparrer and the Rev. Mr. Good.



1938 Men's Bible Class



**The first Woman's Christian
Society of Zion Methodist Church**



The First Service, May 1951



Large cards earned by
Sunday School classes.



Ms. Mollie Parker's Sunday School Class
Approx. 1914



1st Vacation Bible School, 1938
Katherine Hogg, Director

The Bazaar Ladies



Preparing the Annual Pancake Supper



Enjoying the Church Supper

Each summer we would have a Sunday School Picnic at Buckroe Beach in Hampton. Buckroe Beach was a large amusement park on the Chesapeake Bay with rides, movie arcade, covered picnic area with tables provided, gift shops, games of chance, popcorn, hot dogs, etc. Each family brought a variety of foods such as fresh butter beans, corn and tomatoes from the garden, fried chicken and homemade pies and cakes. The Sunday School provided ice cream (block variety) for everyone. Dr. Powell dispensed the tickets which we had to present for the ice cream. Toward the end of the day/evening, if there was extra ice cream left, Dr. Powell put out the word to come and get another ticket. As kids, we kept attuned to his message.

Dancing to a live band at the pavilion, with moonlight on the bay, provided entertainment and romance for older teenagers and adults. Those who did not desire to dance sat around the dance floor on benches provided and just enjoyed watching and listening to the music. The hardwood dance floor was well maintained, while colored lanterns hung overhead providing soft lighting. The men were required to wear a coat and tie in order to enter the

dance floor, while some of the ladies wore long evening dresses. Our Sunday School picnics were always enjoyable.

Today's children learn the same Bible verses and sing some of the same hymns as the former generations, but each Sunday School class has its own classroom and boys and girls are in the same class. The sounds of laughter, talking and singing are still heard on Sunday mornings, but the children are served Kool-Aid instead of water. Now Christmas is celebrated with a pageant, and all of the children participate either by acting out the Christmas story or singing carols. Another big event is the Easter egg hunt. The older children plan the games and hide the egg for the little ones. Everyone has a good time. It is hoped that the Sunday School memories of today's children will be as wonderful as the memories of their parents and grandparents.

The Adult Bible Class

In the 1960's, the Ladies' Bible Class merged with the Men's Bible Class to become the Adult Bible Class. Norma Ahner was one of the first teachers of this class and has been a faithful teacher for thirty-two years. They meet in the newly redecorated Ladies Parlor. Ralph Tarrach has been class leader since 1973.

The Builders Class

The Builders Sunday School class evolved from the Young Adults who were formerly members of Grady Montgomery and Mollie Burnett's classes in the old church across the road. Upon moving into the new church in 1954, the two classes combined to form the Young Adults class during the summer of 1955. Charlie Hogge was president of the Young Adults. The new name was adopted in July 1956, and Charlotte Moore was the first president. The roll for September 1956 shows 70 members.

The Friendship Class

On June 28, 1955, in the garage apartment of Gerald Ray and Rose Marie Hopkins, the Young Adult Sunday School Class, to be known as of August 1959 as the Friendship Class, was organized. The first slate of officers to serve this class were:

- | | |
|------------------|--------------------|
| • President | Gerald Ray Hopkins |
| • Vice-President | Kay Sparrer |
| • Secretary | Olive Hogge |
| • Treasurer | Jackie Smoot |

The class started off by undertaking the support of Billy Wolfe, a young boy from the Methodist Children's Home in Richmond. They provided clothes, shoes, and birthday and Christmas presents for him. In order to raise some of the money to support Billy, they sold Jewel Tea Company products. This class

initiated the purchase of the chimes for the church steeple.

Over the years, the members of the Friendship Class have carried out many more projects. The former members of this class have contributed greatly to the ongoing works of Zion United Methodist Church. The present members support projects of the church by monetary means and/or with the talents and abilities that the Lord has blessed them.

The Friendship Class has experienced low class roll membership for sometime, but they keep supporting each other through the times of many or few. In recent years, they have held an annual Christmas Party inviting the Adult Bible Class and Santa. Class members, guest speakers, people preparing to go into the ministry, and members of the clergy have taught the class. There is a very relaxed form to the class. They do not have elected officers or appointed committees in class meetings. The class discusses and decides upon issues brought before them before the teacher starts the lesson for the day. No matter what time you walk through the door of the Friendship class on Sunday morning, you are never late.

Over the years their numbers have fluctuated, but they still remain the Friendship Class of Zion United Methodist Church and with the Lord's blessings they will continue.

The Disciples Class

Beverly Wicks recently formed this class, with primary emphasis on Biblical teachings.

The Music of Zion

One of the defining characteristics of Methodism is the importance of hymns and music in worship. The hymns of Charles Wesley provide the foundation upon which the music of Methodism is built. One scholar wrote that the hymns of Charles Wesley "rank with the Psalms, The Book of Common Prayer and the Canon of the Mass within Christian spirituality." These hymns were a part of the worship services and history of Zion Church. One can imagine the members of Zion Church, gathered in the first church building on a Sunday morning, singing "O For a Thousand Tongues to Sing" or "Love Divine, All Loves Excelling."

The women of the church enjoyed singing and always sang hymns at their meetings. The minutes of the Willing Workers neatly recorded by Mrs. Lulu Graves in 1913 noted that "The hymns sung were Does Jesus Care, Take my life and let it be and She only touched the hem of his garment."

The first known organ to be used in Zion Church is the reed organ, also called a pump organ. This organ is in the ladies parlor of the educational building. The organist would pump the two pedals to create air movement through brass reeds that created the

various pitches of the individual notes. These organs were very popular during the second half of the 19th Century. The Zion Church organ was made by the Carpenter Company of Brattleboro, Vermont. Based on the serial number of Zion's reed organ, it was manufactured in the early 1900's. The organ has been recently refinished and a complete restoration planned.

Thelma Hansford recalls the organ and organist from 1913-1917:

The first pastor that I can remember was the Reverend T. G. Pullen. He was a small man but Mrs. Pullen was big and husky. She played that pump organ with powerful energy as she literally romped on those two pedals. And she led the singing too even if she was back to the congregation.

Prior to 1950 the Zion Churches were served by the reed organ and then by a piano. A Hammond electric organ was purchased for use in the sanctuary. It was dedicated on October 1, 1950. That first electric organ is now in the chapel in the educational building.

In 1958 a new musical feature was added to Zion Church that touched the entire community. The amplified electric chimes were installed. Time is marked by the chimes, and every evening a program of beautiful music is heard for miles in all directions.

In 1973 the church membership decided that a quality

organ was needed for the sanctuary. The process of raising money and selecting the right instrument for Zion Methodist Church took nine years. After visiting thirteen different churches to listen to different types of organs, the Organ Committee decided on a pipe organ made by W. Zimmer and Sons, Inc. of Charlotte, North Carolina. The organ is numbered 334. At the time it was the second pipe organ installed in York County. The organ is described as a two-manual, 14-rank, electro-pneumatic action pipe organ with over 800 pipes. It was installed just before Easter 1985 and cost \$62,000.

The organ dedication recital was held on Sunday, May 5, 1985. Thomas M. Marshall, a native of York County, who was the organist for the Williamsburg Presbyterian Church and a Doctoral Candidate at the University of Michigan, Doctor of Music Arts, performed the recital. The sanctuary was completely filled, not only with members and friends, but musicians and organ experts who wanted to hear the majestic tones of Zion's new organ. All were captivated by the beautiful sounds.

The whole congregation participated in the organ fundraising efforts. Monthly dinners were held from September 1983 to June 1985, raising an average of \$700 each. Each class and organization in the church took its turn in preparing a church-wide dinner. In fact, there was some competition among the groups as to which one could serve the most delicious meal. All were

winners. The dinners were wonderful.

Funds for the purchase of the organ were also raised through the Zion cookbook sales. Again, the congregation rose to the challenge, some even submitting secret family recipes. The cookbook was a huge success.

The congregation also responded with donations and memorial gifts. The support of Zion's members was so great that the goal of \$62,000 was exceeded.

You may think that this was one project toward which the members could not cut costs by donating labor and skill. You would be wrong! The woodworking skill of Raymond Shields and Charles Gurtler and other members allowed the church to also renovate the chancel area. The work was completed prior to the organ's installation.

The sound of children's voices singing to praise God has always had special meaning. In the late 1950's, it was decided to form two children's choirs. One choir was for preschoolers and one for elementary children. Zion has had children's choirs for most of the years since then. In the years when there was not an official children's choir, the Sunday School children have been invited to sing for special worship services.

The handbell choir has added a new dimension to Zion's worship service. The skill of the choir members is appreciated as the clear chiming sounds ring throughout the sanctuary.

The singing of the choir, the performance of the organist, the energetic voices of the congregation, the sounds of the violin or trumpet soloist, the music of the Reverend Lee's guitar, and the chimes of the handbell choir are the legacy of Wesley's hymns and the voices of Zion's members of 1822 raising songs of praise to God.

Acolytes

During the early 1960's, Zion began the tradition of having acolytes as part of the worship service. Rodney Edmundson and Tommy Fox were the first to acolyte.

During the 1980's a handbook was compiled for use in training prospective acolytes. An installation service for those having completed training was also added. This service took place during the morning worship. This tradition continues and usually takes place each spring. The children are now given certificates and pins for service.

Children and Youth of Zion

Many programs and projects have been initiated through the years to enhance the well-being and spiritual development of the children and youth of Zion. We are blessed to have many members who give freely of their time and energy on behalf of our youngsters. This seems to be one of the wonderful traditions at Zion. Many are known to offer prayer and praise and a gentle pat

on the back at just the right time, others just smile and speak. The younger members nurture the adults of our church in return. Just look around at the smiling faces of adults during a holiday program, children's moments with the pastor, or the new puppet ministry performances, and you will see the special beauty of Zion's people at work.

Nursery

In 1963 Zion began a nursery for infants through four years of age. It is open during worship services and run by volunteers. The nursery has become a vital part of the Zion ministry. It enables many young couples to attend worship services. This ministry expands as the need continues to increase.

Children's Church

Children's Church was started in April 1994 and is for ages four to eight. Volunteers conduct this special learning time for the children during the 11:00 a.m. worship service.

Youth

In 1880 the Methodist Church formed a youth fellowship called the Epworth League. This league started in Zion in 1922 and later changed its name to United Methodist Youth Fellowship, UMYF. Over the years the youth have been guided by parents,

young adults, church members, and paid directors. They have been involved in many outreach projects in our community and surrounding areas.

Some of UMYF's past and present projects include fixing up old toys for Eastern State Children's Department at Christmas, presenting a dinner theater, raising money to help support a third world child, working in a soup kitchen, and annually leading a Sunday worship service. Other opportunities for fellowship have involved participating in the district softball and volleyball leagues, skiing, bowling, camping and other activities that encourage Christian growth.

ZUMY, which stands for Zion United Methodist Youth, is attended by many of the youth of our church and has recently been divided into Junior and Senior Groups. Lots of wonderful fellowship, lessons and outings are planned for the future.

Vacation Bible School

For almost sixty years, Vacation Bible School has been a highlight of the summer for the children of Zion and the local community. The first Vacation Bible School was held in 1938. That year there were forty-one children attending. Over the years, the attendance has grown to almost one hundred with children of all denominations attending. For many years, Vacation Bible School held a two-week session. With the addition of other

churches in the Seaford community, it was shortened to one week so that the children could attend vacation Bible School at the other churches too. In recent years, Vacation Bible School has been held in the evening. This allows more participation of adults and youth workers, as well as the children.

The Vacation Bible School nightly sessions begin with the gathering of children in the social hall where they say the pledges to the American flag, the Christian flag, and the Bible. This is followed by a prayer, a short skit, and music class. Then each group moves to their individual classes – Bible study, crafts, games and snacks. On Friday night all the children, their families and the congregation come to an ice cream social. The children recite Bible verses and sing the songs they have been learning all week. This is an event of fellowship for all ages.

Spy Ministry

Zion's Spy Ministry is a God-Inspired outreach to our youth. The ministry creates a vital link between our youth and senior church members.

It grew from a heartfelt burden for our youth, to let them know someone cares. Our youth today face challenges we've never experienced, and prayer is a powerful way to help them as they grow. Senior members are assigned to a youth and pray for God's guidance in this youth's life. The youth knows who their

"Spy" is, and can let them know any specific prayer needs. Although the focus of this ministry is prayer, it also provides a way to bring our youth and senior members together as they both have so much they can share with one another. This is a growing ministry and is open to anyone who feels God's Call to be a part of it.

Library

Zion's library was started by The United Methodist Women's Circle 5 in 1979. It serves the general congregation as well as various groups within the church. The collection of 1700 books includes both religious and secular books appropriate to the needs of church members. The library's assortment extends from the most recent publications to a 1769 Bible concordance. Individual members or church organizations have donated most of the books. The library has a large selection of children's books, and Sunday School attendees are encouraged to read them. The Bible commentaries and devotional materials, as well as many translations of the Bible, are useful to the Sunday School teachers. Some church organizations have reading programs that encourage the library's use. A recent computerization of the accession records has simplified the cataloging and checkout procedures.

Missions

Church Women United Emergency Food Cupboard

In the early 1970's, York County Women United President, Joan Quass, was contacted by Social Services. Social Services related their concern that there was no place to get food for families in emergency situations. When this concern was brought to the CWU board (representing eighteen churches), it was agreed the CWU would support and immediately begin an emergency food cupboard. County churches, schools, organizations, and individuals in growing numbers have supported it ever since.

For the cupboard's first ten years, the Quass family's garage was the center for collection and distribution. About 1983, St. Luke's UMC opened their doors to the cupboard making a room available. Betty Brummer, a member of St. Luke's and CWU became the new chairperson. Under her leadership, the cupboard's outreach and service continues to expand. Other dedicated volunteers keep the cupboard open three afternoons a week.

Through the years, Zion has faithfully supported this Ecumenical ministry with collections of canned and boxed food, money gifts, and Zion member volunteers.

The Mitten Tree

In 1974, the Virginia Church World Service requested warm clothing for children living in the poverty areas of western Virginia. York County Church Women United responded by asking their individual churches to sponsor a Mitten Tree. Zion's very first Mitten Tree was a large evergreen cut from Edna Gillikin's yard and placed in the sanctuary. Every year since, a tree, real or artificial, with gifts of colorful mittens, socks, and hats lovingly placed on its branches has been a family part of Zion's Advent celebration.

For the first few years, the tree was sponsored by the Youth of the 5th and 6th Sunday School Classes who early in December made and distributed paper Mitten Bookmarks as a reminder to the Church families. Then they mailed each collection to be distributed to schoolchildren in western Virginia.

In recent years, our collection has gone to the Henry Fork Service Center, with Team 4 boxing the hundreds of items and shipping them to reach the children and youth in time for their annual Christmas Party.

A warm partnership and concern for the Center has grown through the years. Director Julie Gibson's weekend visit in 1990 brought the Center even closer to us through slides and her shared enthusiastic love for the children and families served by this ministry of which Zion is a part.

Zion's 4th Sunday Hunger Offerings

Since the early 1970's, Zion has had a 4th Sunday Hunger Offering. This ministry grew out of the deep concern of Rev. Art Ayers, the Church, and Society work areas for children living daily with the pain of hunger and starvation. The first collection was comprised of the gifts of members who went without one meal a week and contributed the cost of that meal to fight hunger.

On the 4th Sunday of each month, these offerings are still collected as a part of Zion's ministry. It was decided early on that six offerings each year would go to a local or U.S. hunger need and six to needs around the world.

The following are just a few organizations that have benefited from this ministry: The United Methodist District "Project Reachable," The Heifer Project, York County Meals on Wheels, York County Church Women United Emergency Food Cupboard, St. Andrew's Potato Project, Haiti Grace Children's Hospital, The Judith Craig's Children's Home in Monrovia, Flood Victims in the U.S., Rwandan Refugees, and Hunger in Appalachia.

Project LAUNCH

Zion sponsored a Laotian family. On an afternoon in August 1978, a small group from Zion waited at Dulles Airport to

meet "our" family, the Saysombaths. From the moment they (mother, father, two sons, and three daughters) stepped from customs with their few belongings in roped cardboard boxes and Zion's group saw them in the crowd, there was joy, some shyness, and thanksgiving on both sides. A Laotian greeting of folded hands, a slight bow and the Laos "Sabadee" was the one means of communication, but the love was already at work!

Plans for their arrival had begun soon after Pastor Dan Ivey had said, in January, a sponsor was needed for a refugee family in a Thai camp. Ethel Moore's gift of the use of her family home was the start of a flood of help. Under the guidance of Dot Ivey, children, youth and adults formed work groups anticipating needs from painting, collecting furniture, and food to transportation, tutoring, and jobs.

When it was learned the Saysombath's oldest son and pregnant wife were still in the camp, the Ivey and Quass families became their sponsors. There were tears of joy as the family reunited at Patrick Henry Airport, and all ten went home with dear two-week old Vilsiphet.

For two years the family lived in Seaford, a part of the community. The four younger children did well in school, had many friends, many new experiences, and were elated by their first sight of snow. As a car mechanic, the older son did very well in his work.

Zion's act of faith spread. The Williamsburg UMC sponsored the parents and brothers of Viengsavanh (the young mother), and two other churches sponsored Laotian refugees.

Since more of their extended family had arrived in the U. S. settling in Alabama, the Saysombath's felt called to join them. So July 1979 they moved to Montgomery, leaving dear memories for all whose lives they touched. During the months of learning about and from each other – through numerous mistakes and much shared laughter, deeper understanding, insights and respect had grown.

The family members have stayed in close contact with a few Zion friends always expressing their gratitude to the Zion family for the loving welcome and many, many individual kindnesses they recall with joy.

Love Made Visible with Baby Blankets

Through 1978, the Virginia Annual Conference began with a parade of church banners. Mrs. Joan Quass was mindful of the similarity of these banners to baby blankets and wrote the following to Bishop Goodson: "Since 1979 is to be the International Year of the Child, I suggest that instead of banners, a baby blanket be brought from each church – a visible sign of our concern for the World's children. They could be collected, and sent out by the Church World Service, a sign of our ecumenical outreach."

Bishop Goodson supported Joan Quass' suggestion, and the response from the churches was overwhelming. Joan Quass said she and Rev. Dot France, then director of the Virginia Church World Service, "danced for joy" at the sight of over 5,000 baby blankets piled on rows of tables. Conference members wholeheartedly agreed to continue this "Blanket the World" project.

The blankets were transported to the Church World Service Center in New Windsor, Maryland, where they were counted, boxed, and sent all over the world. In 1987, Joan Quass went to the New Windsor warehouse as a volunteer worker and said she was amazed at the mountains of baby blankets. Most of the blankets were handmade in those days, and thousands of donors included loving notes with their blanket.

The program has been so successful that it has grown annually to a grand tally of over 35,000 blankets. Out of this loving response, and since the warehouse was full of baby blankets, Rev. Jon Barton, director of Virginia Church World Service, requested kits to fill additional needs. Since 1990, preparing layette, school, and health kits has been a high priority at Zion each spring. Children's classes filled school kits, young mothers gave their infants sweaters and gowns, Circles and families made health kits. Our church family working together made it possible to surpass this year's goal. Statewide, the 1997 donations passed the

half-million-dollar mark.

Next year the Blanket Ministry will celebrate its 20th Anniversary!

Homework Helps

As an organizer of the Literacy Council and having experienced many years as a volunteer tutor, Mrs. Janet Davis contacted the ministers of the Seaford churches. With the help of Ms. Betsy DeRouse, Principal of Seaford Elementary School, and Rev. James Ritter, the Homework Helps Program was started at Zion United Methodist Church in February 1992. Since that date, twenty-seven people including two high school students have offered their time and patience to help children of all ages with their homework.

As the program grew, Linda Hicks, Misions Chairperson in 1992, became the coordinator between the schools and the churches. The children began meeting with tutors at Zion United Methodist Church on Monday evenings, at Seaford Church of Christ on Tuesday evenings, and at Seaford Baptist Church on Thursday evenings. Homework Helps continues to provide this invaluable service. During the school term, as many as sixteen students come for help with their homework. In some years, adults and foreign students are also tutored.

The Homework Helps program has been continually

supported by Zion's Missions. In addition, contributions are given by the Methodist Men, the Builders Class, and the Friendship Class for special parties at Christmas and at the end of each year.

Joining in the spirit of community service, the owners of the Seaford Country Market provide cookies and Kool-Aid weekly and also donate candy and extra treats for parties.

Mrs. Janet Davis and the dedicated tutors are proud of the successful achievements of their students. Improved grades are proof the Homework Helps Program is fulfilling a community need.

PART V

Organizations of the Church

United Methodist Women

As the members of Zion United Methodist Church celebrate the 175th anniversary in 1997, we also celebrate the 25th Anniversary of United Methodist Women. UMW was established to minister to the needs of women, youth, and children both locally and globally. United Methodist Women have shown Christ to the world as they have developed mission projects and programs all around the world to carry out Christ's words in John 21:15-17 . . . "Feed my lambs . . . Feed my sheep . . . Feed my sheep." The purpose of the group is to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church.

The theme for 1997, established by the Peninsula District UMW, is "In All Things, Charity." In addition, a six-year membership campaign has been launched with the theme, "Yes! Count Me In" which challenges women of all ages to look for places to use their talents and gifts in service to others. The Zion UMW unit has been blessed with the leadership of outstanding presidents in recent years, namely: Olive Hogg, Joyce Wheless,

Joan Gurvich, Flo Palmer, and Jeanne Townley. There are five active circles at Zion: the Bessie Ironmonger Circle (leader – Sally Caldwell), the Olive Hogge Circle (leader – Jessie Taylor), Team Four (leader – Doris Antczak), Circle Five (leader – Kathy Hoffman), and the Martha and Mary Circle (leader – Amy Moore). These groups meet monthly and develop their own projects and programs.

The 1997 goals of the Zion UMW are to work to build a supportive community among women and engage in activities which foster growth in the Christian faith, mission education and Christian social involvement throughout the organization, to support the Church Women United Food Cupboard of York County, as well as fulfilling our service project obligations for 1997, and to establish a strong UMW reading program.

Zion's UMW service projects for 1997 include visiting shut-ins, participating in prayer chains, supporting the William and Mary Wesley Foundation, participating in Church World Service Projects and Global Missions, and donating numerous items such as health, school, layette, and sewing kits; mittens; blankets; towels and linens.

During the year Zion UMW has four general meetings: Pledge Service (September), World Thank Offering Service (November), Christmas Luncheon (December), and Call to Prayer and Self-Denial Service (February). There is also a joint meeting

with the United Methodist Men in April/May.

Membership has grown to approximately sixty-five. New members are always welcome. Contact the church office if you would like to join a circle.

Olive Hogge Circle

In 1955, the Wesleyan Service Guild was organized so the working women could participate in the Mission Program of the Church. Unit I began with a membership of seventeen women who met the first Tuesday of each month to study and learn more about the purpose of Missions.

One of their first local projects was the responsibility for the flowers placed on the church altar each Sunday for that year. They also sponsored the church nursery, purchased the equipment needed, and scheduled the attendants. They made aprons for the nursery and tablecloths for the church kitchen.

Through the years, Unit I hosted the Wesleyan Service Guild District Dinner Meetings jointly with other Methodist churches.

Their money raising projects included preparing and serving many meals to church groups and county organizations and selling items such as candy and dishcloths.

On September 1, 1973, the Wesleyan Service Guild became part of Zion United Methodist Women as Team One. The

members annually donated time and money to the following projects: baby blankets and kits; UNICEF; joint Wesleyan Service Guild meetings; mission studies; and Methodist Youth Fellowship dinners, parties, and projects. They also made items for the church bazaar, helped with Vacation Bible School, made "Ditty Bag" gifts for servicemen in Vietnam, donated hymnals, filled Christmas stockings for Eastern State Hospital patients, made donations to the Food Cupboard and Foreign projects, made draperies for the Social Hall, donated money to help local needy families pay fuel bills, and played a primary role in providing gifts presented to departing ministers and their wives.

In 1976, Mrs. Olive Hogge suggested the members make Chrismons to decorate the Christmas tree for the sanctuary. She obtained the designs and materials and headed the project. It took two years to complete enough Chrismons. In 1978, the Church paid for a beautiful artificial tree, and every year since, the Chrismon Tree is decorated by the first Sunday in December.

In 1977, a long-time, faithful and devoted member, Olive M. Hogge, passed away. Later that year, Circle I changed its name to the "Olive Hogge Circle."

Circle 5

The formation of Circle 5 took place in the early 70's to offer daytime meetings for young mothers. One of our first

projects was to start Zion's library, in 1979, by preparing a room and collecting books and donations.

Circle 5 meets for fellowship and bible-related study. In June and December we go out together for lunch, and once a year we have a progressive dinner with husbands invited. We remember our shut-ins with cards and visits.

Our meetings take place in members' homes on the first Monday of each meeting month at 9:30 a.m. We'd love to have you join us.

Bessie Ironmonger Circle

The Bessie Ironmonger Circle was formed in the early 1970's and was so named because of the amount of work Mrs. Ironmonger had accomplished for the Woman's Society of Christian Service.

In 1995 our Circle enrolled in the Nation's Adopt-A-Leader Program, sponsored by the National Day of Prayer Task Force. Our chosen leader for whom to pray is Rep. Herbert Bateman, 1st District Congressman. We have received several letters of appreciation from Rep. Bateman, and his wife corresponds regularly with one of our members.

Two of our members have attended the Billy Graham Graining Center at The Cove in Asheville, North Carolina. One of us has experienced The Emmaus Walk.

In the past four years we have been studying "The Women of the Bible." In 1996 we took an on-the-spot love offering of \$100 from the nine members present to donate to a family in financial distress. For the past several years during special holidays, the B. I. Circle has remembered the children at Safehaven, a home for abused children. Our Circle has four members enrolled in the UMW Reading Program.

We are honored to hear from a missionary stationed in Nanking, China, and to learn that our Circle's name has been added to the distribution list of her NEWSLETTER.

The Circle has twenty-one on roll with thirteen active members, one of whom is the oldest member of Zion Church. We average ten present at our meetings, and this is noteworthy because the majority of the older ladies of Zion's UMW belong to the Bessie Ironmonger Circle. During the period 1995-1996 we accepted five new members. Three members of long-standing have received Life Membership pins.

Only a few of the highlights are noted here, and we give God all the praise, honor and glory for the things He has enabled us to accomplish.

Team 4

With the exclusion of summer and January, Team 4 meets the 1st Monday evening of "most" months in the homes of Team

members.

During the year we have promoted the collection of used bed linens and towels for homebound patients with families unable to supply the increased need. Another joy we share with all church members is filling kits or supply items needed to put in the Church World Service kit. These are gathered several weeks in May and June. Team 4 then sorts and packs the kits in boxes to be transported to the church conference during the middle of June. Such excitement to see so many kits coming in from churches all over! The kits are then trucked to New Windsor, Maryland for distribution to places of need.

In the fall, we get together and plan for new opportunities and look at the Christmas season. Team 4 sponsors the collection of gifts for Eastern State Hospital patients and the "mitten/sock/hat" tree that is shipped to Henry Fork Service Center, Rocky Mount, Virginia. We hope the many children there enjoy warm hands and warm hearts from Zion. We are grateful to be able to direct the gifts to people needing them, praising the Lord that we can be a small vessel in this mission of Love.

Martha and Mary Circle

The Martha and Mary Circle was established in the spring of 1996. It is Zion's fifth UMW circle. Its membership ranges from young mothers to grandmothers. The group meets on the

third Wednesday of each month at 7:30 p.m. in members' homes. Members alternate presenting the programs which include such topics as parenting, women's issues, and bible studies. The M & M's participate in several projects including nursing home visitations, layette kits, providing meals, and SPY's. The circle's culminating activity this year was sponsoring an all-church picnic which the M & M's hope to make an annual event. New members are always welcome.

The United Methodist Men

Although the Methodist Men was not an official group until 1954, the men of Zion have always worked together to support church and community projects. From the beginning of Zion's history, the men did much of the labor on the church buildings. Much of the carpentry work and painting of the present building and parsonage was done by the Zion men. Their money-raising projects have included seafood suppers serving as many as 600 people. The men produced musical shows to entertain the whole congregation. Once they performed "The Womanless Wedding." No one enjoyed these shows more than the men themselves. On the serious side, they had an active men's chorus which sang at worship services.

Today, the United Methodist Men hold monthly meetings which incorporate devotions, a series of educational programs, and

dinner. Their financial resources are generated from annual events such as community suppers and yard sales. They have disbursed annual funds of several thousand dollars and provided countless man-hours in support of church improvements and help for the needy. In the last year, the men have built new bookcases for the library and new information boxes outside of the pastor's office. For the past few months, they have been painting and cleaning the third floor and installing the new carpet. They are now in the process of cleaning the whole church in preparation for the 175th Anniversary

The Zion Bazaar

The Zion Bazaar was formed in the early 1960's and met in the old social hall of the church, which has since been renovated and now serves as the Chapel.

The Bazaar is held in early November of each year and is widely known. The clam chowder and crabcake sandwiches offered for luncheon, hot donuts, homemade quilts, and numerous other craft items add much to its appeal.

Initially, the idea of a bazaar sprung forth from a conversation between Virginia Pompei and Hilda Fond. They brought together the first small group of ladies and the Bazaar soon became a reality. A Newport News merchant donated fabric used for the two quilts they assembled. Mrs. Fanny Crockett

purchased both of the quilts for fifty dollars each. Now an average of ten quilts is sold each year. The United Methodist Men made a fifty-dollar donation so the Bazaar Ladies, as they are fondly known, could purchase clams the first year they served clam chowder. Fifty dollars would hardly buy the 200 pounds of potatoes currently used in their recipe, along with at least 2000 clams, 50 pounds of onions, and 20 pounds of fat to season.

In 1981 the Bazaar separated from the United Methodist Women and became self-governing with funds directed toward local benevolence and church related maintenance. Funds derived from the Bazaar have proved invaluable in times of need, as well as providing numerous improvements to the facilities of the church, including the parsonage. The needs of our church youth and needy within the community have also been priorities for these ladies who meet each Tuesday from 10:30 a.m. to 3:00 p.m.

Hours spent in fellowship and work have become a vital ministry in the lives of many who regularly attend these sessions. Until this last year, two of the oldest members of Zion have faithfully attended and contributed their beautiful stitches to the lovingly joined quilts and crafts that have come to mean so much to so many. Thank you, Mrs. Elsie Hansford and Mrs. Wessie De Alba and all of the other ladies who have kept this tradition alive!

Lords and Ladies of York

The Lords and Ladies of York was organized and had its first meeting September 11, 1989. This group was formed as a social club by the senior citizens of Zion United Methodist Church. Members met once a month for breakfast and entertainment. Sometimes a musical program or a guest speaker was invited. Members, on a rotating basis, prepared the food in the church social hall. Occasionally, the group went out to a local restaurant for lunch instead of breakfast.

On December 1, 1990, a bus was chartered to take the group to Thomas Rhoades Baptist Church, Lynchburg, Virginia, to see their Christmas program, "The Living Christmas Tree." We have continued to make this trip in December each year, and it is always enjoyed by all.

The Seaford Seven

As best as can be recalled, an informal singing group, comprised of members of the Builders Sunday School Class, was organized by Doloris Forrest in the mid to late 1970's. In addition to herself as pianist and singer, members were her husband, Carleton, Raymond Forrest, Edward Westcott, Charles "Chick" Fox, and Sharon Freeman. The group occasionally sang in the sanctuary during the Thanksgiving, Christmas and Easter Sunday School programs. Billy Wood joined sometime thereafter, and

Jerry Knutson rounded out the group in the fall of 1979.

It is believed that Rev. Joe Lotts gave the name, Seaford Seven, after seeing the seven-person singing group playing a major role in the various Sunday School programs. Thus, the loosely organized group called the Seaford Seven was "born," and through the years it has always consisted of the six men and Doloris, all members of the Builders Sunday School Class. Sharon would join in on some of the musical presentations, either singing with the men, doing a solo, or in many cases joining Doloris in a duet.

Almost all the music was Southern gospel, sung in parts for a harmonious old traditional style. Raymond and Carleton sang bass, Bill and Chick sang the lead part, while Ed and Jerry filled in with the tenor. The ladies sang different parts that they determined would enhance the musical blend.

Throughout the 1980's and the first half of the nineties, the Seaford Seven sang for their class, for special class programs such as Valentines, Christmas, etc., for church programs as previously mentioned, for church services, for Methodist Men meetings, and for other church gatherings. Some programs were also presented outside the church community, such as for the Yorktown Masonic Lodge.

In September 1994, the highlight and "experience of a lifetime" for the Seaford Seven was a 5,000 mile tour of some of the plains, mountains, and national parks of the western United

States. In addition to visiting the Yellowstone Park and Teton Mountains of Wyoming, and the Black Hills and Badlands National Parks in South Dakota, along with many other scenic attractions, the Seaford Seven presented three gospel programs. The first was in Jerry's home church in Bison, South Dakota. It was followed by a spirit-filled program in a little country church in tiny Prairie City, South Dakota, and then they went on to Bowman, North Dakota, for the final presentation.

In 1996 the Seaford Seven experienced heavy losses with the sudden death of Billy Wood and the cancer-caused illness of our beloved Doloris. Efforts to continue to sustain the group include the addition of Gerald R. Hopkins and Virginia Pompei as pianist. The future of the Seaford Seven now rests in God's hands.

PART VI

Zion's People

Zion's Cemetery

The gravestones in the cemetery read like a history book telling us the ancestry of many church families, dating from 1932.

The plaque on the front of the base for the old cast iron bell which rang in the church many years ago reads:

*Original Site of Zion Methodist Church – Seaford,
Virginia*

Organized 1822

Land given by Thomas and Anna Stroud

First Trustees:

Joseph Crockett

James Ironmonger

Cyrus B. James

Robert Tompkins

Charles Ironmonger

William Guy

William Morgan

Bell erected 1966

On August 29th, 1978, a Trust Agreement was established

between Zion United Methodist Church and seven Court-appointed Trustees. This agreement is titled, "The Endowment Trust for the perpetual care of Zion United Methodist Church Cemetery."

The original base for the old bell was restored with the addition of a protective roof. The dedication plaque on the left side of the base reads:

Restored To The Glory of Jesus Christ – November 1995

Dedicated In His Honor April 14, 1996

Accomplished from Memorial Gifts to

Robert L. Anderson 1926 – 1995

And by the Families and Friends of Those

Who Rest Eternally Here.

Church Trivia

In the 1920's, many of the oyster suppers held by the ladies of Zion took place at the Red Men's Hall in Grafton and the public school house in Seaford. Mr. Ferdinand Crockett's new barn was also used!



Mrs. Thelma Hansford recalls that among the present church records there is a "minutes" book of the ladies auxiliaries dated 1913 – 14. They are said to have been very active.



Mrs. Bessie Ironmonger owned a Kodak camera at the time of the Norfolk District Quarterly Conference held at Zion in 1922. Being an enterprising soul, she took "a goodly number of post card sized pictures of the church and sold them to many of those in attendance. The proceeds were used to help pay for some church fixtures."



Providence Methodist Church used to join Zion in giving "Poundings" for the pastor's family. "Poundings" were described as pantry showers because they included foodstuffs which fed the family a good while.



There was a great desire to have red carpeting down the center aisle of the newly constructed sanctuary in the early 50's. Funds were limited, so some ingenious souls decided to remedy the situation by simply painting that portion of the floor in a nice shade of red. I'd like to take a peak under that carpet . . .



The MYF of Zion often had outings at Sandy Shores

Cottage in Dandy. The cottage was owned by Mr. and Mrs. Forrest Wornom, and remains in the family. The names of many youths from that era can still be found in the old guest book for the cottage. There were, also, Sunday School picnics and other church functions, such as meetings held there since it was prior to construction of the new church facilities.



A local coffin maker, Mr. Curtis Tignor, handcrafted the display cabinet located in the present narthex.



Ms. Thelma says all age groups worked in Old Zion Church. After the extensive renovation in 1922, new seats were needed for the choir. The Young Peoples Missionaries Society had as a local project, the purchase of opera seats for the choir. (Eighteen were needed.) To get the funds, the young women made a crazy quilt with velvets and fine woolen fabrics. Each square had fancy stitching at the edges of the material. For a twenty-five cent donation, the initials of the donor were embroidered on a square. After several months, the young lady who turned in the largest sum was given the quilt. Do you know who won it?



Hudson Hansford drove the seafood truck that picked up the stained glass windows in Lynchburg.



There was once a log cabin schoolhouse near the old church.



The fruit cakes sold at the annual bazaar each November are baked in the ovens in the church kitchen and also at individuals' homes. However, the batter is mixed in a large quantity in Zion's kitchen. The members fill pans, and many are rushed home to bake in ovens that stay turned on for that entire day. Barbara Wornom recalled that in 1995 they came up two fruitcakes short. An all-out search began but to no immediate avail. About a month later when a large pan of rolls wouldn't go all the way into an oven at church the two missing fruitcakes were found "well-baked."



The area between the secretary's office and the Bible Class was used as a choir room where the members could change into their robes which were stored in the closets. Olive Hogge, church member, choir member, and sometime organist, felt the church needed a chapel where small groups could gather for worship or where a wedding could take place, etc. Approval was given for this area to be converted to a chapel, with the choir still being able

to use it for its purposes.

Olive headed up the project and, with the help of others, the area was converted to the beautiful room it now is. After the chairs were purchased and other work done, it was felt that the room needed draperies to give it a special warmth. Our original pew cushions had been replaced with firmer and deeper ones; however, the old ones still contained velvet fabric in good condition. Olive took the old cushions apart, had the fabric dry cleaned, and asked Jessie Taylor if she could use the cloth to make draperies for the Chapel. It required a lot of 'piecing together,' but they turned out beautifully and did give the chapel a finished touch. Since Olive's passing, the Olive Hogge circle (Circle I) purchased, along with the Zion United Methodist Women, and donated the lovely antique table as an altar for the chapel.



Humor in the Church

Mrs. Anna Virginia Hamm recalls Rev. Hosier (1922 – 24) as being a jolly man who would pick up a few strands of her hair and say, "I declare, your hair's as curly as a match stick."



Mrs. Elsie Hansford, aged 95, recalls a humorous incident that happened around 1920. "Merdie" (Miss Myrtle Hansford) had lost her false teeth. She wanted to go to church this particular night to a Christmas pageant, so she asked "Huddy" (her brother)

to find her teeth. Meantime, "Gin" (Anna Virginia Hamm) had found a box and, without peeping in, had placed it under the Christmas tree. In scrambling around 'neath the tree, Huddy found a box, looked inside, and there were Merdie's false teeth!"



Ms. Thelma also recalls that the parson and his wife used to make up weekly schedules of visitations. These were timed so their visits would coincide with the noon meal. Mrs. Pullen was very organized and regularly notified the housewives on Sunday of which day they would make their "pastoral visit." Many chickens and old hens lost their heads due to this practice, which abated around the time Rev. Johnny Mills took over.



Ms. Thelma's Revival Story

"We had annual summer revivals that lasted two weeks – usually in August. (I think this was because most of the crops had been harvested – farmers here had small tracts of land; the corn was raised and kept for feeding the livestock and fowl.) Garden sweet peas, and string beans, and white potatoes were one-crop items and these had been harvested by then. (These products were shipped to Baltimore Markets using the Yorktown to Baltimore Chesapeake Bay Line). The family vegetable gardens were productive by late summer. It was also the time when relatives who lived in the cities (Richmond, Norfolk, Newport News, and

Hampton) came to Seaford to visit families and friends. These people (many who were native) frequently entered into the mighty church services. (Zion had been their church at some time.) Everybody felt good; there was much singing and praying and preaching and Christian Fellowship.

At a far distant point from the church lived an aged couple. This woman did not attend church except during revivals. There on the corner of the second pew in the west wing of the church mightily she sat. She was a big woman and her hefty bosom was noticeable. Almost every night as services progressed she began to wipe her eyes. The preacher and the rest of us thought that she was being *touched by the spirit* so the revival was proceeding "quite successfully." Finally one dear matron approached the lady; she wanted to lend some "comfort" to this "troubled soul." To which the woman said, "I'm not crying about sin, I'm crying because my Sunday shoes are tight and my corns hurt, and I've got to walk nearly three miles back home after the final AMEN!" Now you and I know that to walk that distance in shoes that rub on your corns would make most any of us weak. But, bless her heart, she wanted to attend Zion's church services and she had endured "Sunday Clothes;" a big hat upon her head, and stiff leather shoes. I think she belonged to Providence Methodist Church because she was buried there with other members of her family."



Upon completion of Ms. Thelma's memories of Zion, dated July 24, 1994, she shared "Mama wrote the serious materials about Zion. My writings are 'light' and just for entertainment, and concern the 'Old Church' (across the road)."

Thank you, Ms. Thelma for bringing the latter years in the Old Church alive for all of us to share.

Fond Reflections

About 1926 or thereabouts, Miss Gertrude Purgold began teaching the first Children's Sunday School Class, ages five through eight. Miss Purgold's birthday was the same date as Hudson Hansford's, and Hudson remembers her sending him a birthday card every year until she died. Miss Gertrude taught for a least fifty years, and all the children loved her and continued to love her as they grew into adulthood.

Submitted by Alice Rose Hansford. 

The "old" Zion across the road was at time drafty but always warm with the love our teachers shared. Ever patient, they even tackled Christmas pageants for tots, where we were usually out of step but eagerly participating, nonetheless. I was so excited at the time of my debut – as a red Christmas wreath. That well-worn decoration has been a part of my family's holiday tradition each year thereafter.

Then plans for the present building filled our thoughts and, indeed, when I first in awe entered the completed sanctuary, I saw a rich curtain of maroon draping the wall behind the altar. It was splendid in its simplicity – in my mind just as lovely as the cathedrals of Europe and Canada because it was an achievement against all odds.

Our members were so vital, energetic – that mood carried over to our annual church picnic at Buckroe Amusement Park, where some of us would see how many consecutive times we could ride the Tilt-a-Whirl, roller coaster, or Cascade. Summers also meant Youth Activities Week for the MYF in the social hall (now the office and chapel). We had such wonderful parental support and outstanding leaders. I would like to acknowledge some of those who expertly dealt with us in our turbulent teenage years: Bet and Coleman Shields, Pat and Chuck Gurtler, Carrie and Edward White, Roy Mathis, and Doris Johnson.

Then it was time for another famous (infamous?) Christmas pageant. This time, at age sixteen, I felt sure that I could handle my part with the dignity it deserved. However, I had not counted on the antics of one of my fellow actors, Billy Moreland, as a shepherd. In pink sheet and gold tinsel, I appeared as the angel to the shepherds in the fields. Billy, with a flair for realism which was actually a mischievous desire to unnerve me, heard the familiar line “Fear not” and jumped up in mock terror. I nearly screamed but

managed to finish my part. He just continued to impishly grin until my exit.

In spite of our occasional lapses into less-than-sophisticated behavior, our counselors helped us try to live up to the words of a hymn sung often at MYF services – “A Charge to Keep.”

Submitted by Joan Mills. 

One of my fondest memories of the church across the road was being old enough to graduate into Mr. Harvey Shields class. Back then, we were separated by sex and age. At that time, I did not know how good a teacher Mr. Harvey was, but I can remember that for Christmas, he always gave each boy a box of chocolate covered cherries. I loved those cherries and could not wait to get in his class to get them for Christmas.

I finally graduated into Mr. Harvey's class just before we moved over the road to the “new church.” It was before Christmas so I had a time to wait before I got my box of cherries. I also had another problem. With the move, the boys and girls were combined. Christmas finally arrived but because of the number of kids in the class, Mr. Harvey could no longer give his usual gift. I was really disappointed.

My dad mentioned this to Mr. Harvey and guess what? For several years, I received a box of chocolate covered cherries at

Christmas. He has always been a very special person to everyone at Zion.

Submitted by Raymond Sparrer. 80

I can't remember Zion ever not being a part of my life. My memories of Zion go back as far as I can recall.

Sunday school was a special part of my week when I was young. "Miss Gert" was the first "teacher" I ever had. She was an important part of Zion's family and "in charge" of the nursery class. Each Sunday I knew a special treat awaited those of us who behaved. Although we had them at home, her Nilla Wafers were the best. What we didn't realize at the time was that she was helping to build our spiritual foundation.

Miss Edna Gillikin holds another special place in my church school story. Each Sunday in her classroom, we not only joined in lesson and playtime, but she also introduced us to many new things. I will never forget the time she brought in a jar of cream that we all took turns shaking during the lesson. I don't remember what the lesson was, but I do remember that we ended up with butter; and she let us all spread it on crackers and eat it. What a "miracle" it was.

Moving up and down the hall, I came to love and respect other Sunday school teachers. Francis McLawhorn taught us to play "Hang Man" using names of the Bible. Mr. Harvey Shields


helped the Bible come to life with his lessons. Each time we moved to another class, we left behind a little of our youth and took with us a stronger knowledge of God's love.

Church picnics were something we all looked forward to each year. I was especially fond of the ones held at Buckroe Beach Amusement Park. Everyone took covered dishes, and we had loads of food. Kids of all ages rode the rides and enjoyed the fellowship.

MYF (Methodist Youth Fellowship) was something the younger children all looked forward to participating in. I could hardly wait to be a part of the group. In the summer of 1970, the Senior High thought it would be fun to go snow skiing as a group in the winter. At the time, Jack Jones was our leader, and we convinced him that we could raise a good deal of the money necessary to fund this trip. We worked on lots of projects. We sold doughnuts door to door and drinks at the annual bazaar. We made and sold tissue paper flowers. We had bake sales, car washes and rummage sales. Our efforts paid off – we were the first group to go on a ski trip – and we stayed in two chalets at Bryce Mountain.

As an adult, I feel blessed to have had the opportunity to be surrounded by such a wonderful church family. My three children have all been baptized at Zion and as they continue to grow, I'm sure their memories will be lasting ones also. Thank you Zion

Church family for being there for me!

Submitted by Kathryn Pompei Moore. 

One year I decided go to the bazaar early. I was in the first wave through the door and I headed for the center table. From across the room, I could see it - a beautiful coral colored sweater with a cable and popcorn stitch pattern. I held it up and knew that Alma Tarrach must have made it just for me. I wore that sweater all the time and just loved it. About four years later, my daughter became a teenager. She asked if she could borrow the sweater and of course, I said yes. For a few years we shared the sweater. It became her favorite sweater and was now kept in her closet. Today, the sweater is almost ten years old and is still beautiful. It is still kept in Leslin's closet, but unfortunately, her closet is in a Dorm at UNC.

Submitted by Frances Meissner. 

I've had so many fond memories occur at one of my favorite places, Zion United Methodist Church.

I remember when we moved to Seaford and decided to attend Zion. Then, soon after, I started to be a part of Zion's Children's Choir. At this particular time, Rev. Ritter was the pastor and Mrs. Ritter was the Director of the Children's Choir. Every Wednesday the bus would drop off a group of kids,

including me, at Zion. We'd always be greeted with the loving smile of Rev. and Mrs. Ritter. I loved going to choir. I remember singing, playing different instruments, having a snack, and best of all, having fellowship.

Beginning with my baptism, to my confirmation, or moving from the Children's Choir to the Adult Choir, these events have marked stepping stones in my Christian faith. The people at Zion have helped me to accomplish these stepping stones. Zion has also brought to me a family of caring, loving Christian people.

I'd like to thank Rev. and Mrs. Ritter for reaching out to me and encouraging me in my Christian faith and my musical adventures.

Submitted by Leslie R. Davis. 

The Willing Workers

The Ladies Aid Society was organized November 3, 1913, at the Foreign Missionary Society. From this group came the Willing Workers. The minutes of the meetings of both of these groups are neatly recorded in a "Red Line Spelling Book" by the secretary, Mrs. LuLu E. Graves. The meetings, held in the members' homes, were opened with the reading of Bible verses and closed with hymn singing and prayer. Their fund-raisers included ice cream sociables, oyster roasts and necktie parties. For the necktie parties, the young women crocheted the ties to be sold to

the young men.

In December 1913, "The Society suggested to have the parsonage papered and moulding put upon the walls."

The minutes for December 27, 1913 read: "The ice cream sociable and neck tie sale was held Dec. 27th. There was a large crowd out. Every one seemed to enjoy themselves especially the young ladies with the ties although few in number. And we hope to have more ties out to the next one. The expenses were \$2.76 and cleared \$7.50."

Going Forth from Zion

C. Rosser James was the grandson of Cyrus B. James. He was the first of many to go forth from Zion into the ministry. In 1888 he stood his examination and was admitted into the Virginia Conference. He left York County to serve in nine different churches during his ministry.

Many years later, five young people with Rev. Oscar Good of Zion Methodist Church were pictured on the cover of the Methodist Advocate dated January 30, 1958. All of these young people from Zion were preparing for places of responsible leadership within the Methodist Church. They were Norwood P. Montgomery, Donald P. Davis, Paul Sparrer, Ann Presson and Louise Sparrer. The men were preparing to enter the ministry, and the women were preparing for lives centered in Christian Service.

In more recent years others have gone out from Zion in similar fields of service. J. Barton Weakley entered the ministry in 1981 and was ordained an Elder in the United Methodist Church on June 15th, 1986.

It is inspiring to note that both Laura and Susan Quass, daughters of Joan Quass, were drawn into the field of missions.

After 9 ½ years as a missionary in Haiti, Laura is now employed as a case manager caring for malnourished children in Boston, Massachusetts.

Susan served as a volunteer in Thailand prior to becoming a mission intern in the United Methodist Peace and Justice Mission for three years. Since then she has worked in areas of women's health issues and human rights. In 1997, Susan returned to join her sister in Boston and is employed as a consultant in the area of public health in developing nations.

And Some Stayed

The following persons have been recognized over the course of the past four years for the significant contributions they have made in the life and history of Zion United Methodist Church:

Katharine Hogg	Altar Guild Chairperson for many years
Elsie Hansford	Oldest living member
Harvey Shields	Fifty plus years of church maintenance (Received a plaque in 1986 for 50 years as Sunday School Teacher)
Francis Mills	Fifty plus years of church maintenance
Horace Ashton	Over twenty years as church treasurer

List of Pastors

1822 – 23	Wardell Johnson and C. B. James
1823 – 24	Robert Wilkinson
1824 – 25	John F. Andrew
1825 – 26	John Kerr and Richard D. Merriweather
1826 – 27	James Morrison
1827 – 28	William W. McClun
1828 – 29	Christopher Thomas & Vernon Eskridge
1829 – 30	William S. Peyton and Robert J. Carson
1830 – 31	S. Harrell and D. Wood

1831 – 32	George A. Bain, James A. Brown & William S. Peyton
1832 – 33	Henry Alley & Benjamin Watson
1833 – 34	George Mahood
1834 – 35	Gervis M. Keesee and John T. St. Clair
1835 – 36	J. P. Davidson
1836 – 37	W. H. Kelly
1836 – 38	James W. Honeycutt
1838 – 40	James D. Coulling
1840 – 41	Jacob Manning and Rueben Jones
1841 – 42	Jacob Manning and H. H. Garey
1842 – 43	Joseph Lear
1843 – 44	James S. R. Clarke
1844 – 45	Humphrey Billups
1845 – 46	Benjamin F. Woodward
1846 – 47	William Lee
1847 – 48	G. W. Andrews
1848 – 50	John S. Briggs
1850 – 53	George W. Trimyer
1853 – 54	William A. Robinson
1854 – 55	David W. Laney
1855 – 56	Humphrey Billups
1856 – 57	Alexander M. Hall
1857 – 58	James E. Joyner

1858 – 59 William A. Robinson
 1859 – 60 Alexander M. Hall
 1860 – 61 Benjamin T. Ames (one-half year)
 1861 – 62 John W. White (Oct 30 Quarterly Conference for
 York Circuit suspended all worship, quarterly
 conferences and appointments due to war Between
 The States)
 1861 – 65 George W. Trimyer lived in the area
 John Shield was only minister south of Richmond
 1865 – 68 R. N. Crooks
 1868 – 70 J. D. Lumsden
 1870 – 71 Joseph Lear
 1871 – 75 R. N. Crooks
 1875 – 79 B. C. Spiller
 1879 – 82 J. T. Dalby
 1882 – 83 J. H. Crown
 1883 – 84 J. S. Morris
 1884 – 86 J. E. McSparan
 1886 – 90 Charles Taylor
 1890 – 94 J. E. Potts
 1894 – 97 Charles E. Hobday
 1897 – 98 J. S. Wallace
 1898 – 1901 L. P. Phaup
 1901 – 02 J. H. Nicholson

1902 – 05 J. W. Baker
 1905 – 09 J. R. Eggleston
 1909 – 11 E. P. Parham
 1911 – 12 C. W. Turner
 1912 – 13 W. G. Bates Jr.
 1913 – 17 T. G. Pullen
 1917 – 18 A. B. Warwick
 1918 – 22 D. W. Jackson
 1922 – 24 J. D. Hosier
 1924 – 27 J. T. Sewell
 1927 – 29 S. J. Brown
 1929 – 32 Harry F. Justice
 1932 – 36 J. T. Mills
 1936 – 38 Paul Best
 1938 – 40 Eugene Rawlings
 1940 – 44 O. R. Clarke
 1944 – 45 Mack Thomasson
 1945 – 50 Merrill H. Barton
 1950 – 58 Oscar Good (church became a station 1951)
 1958 – 61 Forrest Wagoner
 1961 – 66 Harwood (Stoney) Owen
 1966 – 67 John Scarborough
 1967 – 71 Lee Roy Brown
 1971 – 72 Ardell McClung

1972 – 75 Arthur W. Ayers
 1975 – 78 Dan Ivey
 1978 – 82 Joe Lotts
 1982 – 84 Lawson Byrd
 1984 – 88 Wesley Baker
 1988 – 93 James Ritter
 1993 – Thomas G. Lee

The names and dates listed above were taken from the display of ministers faithfully compiled by Mrs. Olive Hogge and located in the main hall of the church.

Acknowledgments

It is incumbent upon us to recognize our indebtedness to the late Mrs. Elizabeth Hogg Ironmonger for her diligent work in recording the rich history of Zion Church. Without her detailed account of Zion's past, much of the narrative of the early years would be lost forever.

Heartfelt thanks are extended to Mrs. Esther Wornom, Church Historian for many years, for preserving records and memorabilia pertinent to the chronicle of the church.

We also wish to extend our sincere appreciation to Mrs. Thelma Hansford, whose informative writings have added color and depth to this edition.

Our pastor, Rev. Lee, and many of the congregation have also provided indispensable assistance for which we are grateful.

Though this edition is by no means exhaustive, it is our profound hope that it will assist in some measure to your appreciation of the heritage which has been passed down by the Grace of God, and that it will inspire a greater love of Him, and the church of which you are a vital part.

Ellen Davis,

Chairperson

Historical Committee for Zion's 175th Anniversary

Committee Members:

Mary Adams, Joyce Aston, Bill Henley, Emilee Mason, and Frances Meissner.

List of Resources

A Genealogy of Thomas James

By Elizabeth Hogg Ironmonger

A History of Providence United Methodist Church 1849 – 1978

A History of Zion United Methodist Church

By Elizabeth Hogg Ironmonger

Battle Cry of Freedom

By James M. McPherson

Early Yorktown Churches

By Dick Ivy

History of Tabernacle Methodist

Methodism in York County, Virginia

By Elizabeth Hogg Ironmonger

Our Confederate Soldiers Buried Here

By Frank Green

Our Heritage

By Esther Wornom

Peninsula Campaign in York

By Dick Ivy

The Peninsula Campaign in Virginia

By Rev. J. J. Marks, D. D.

Yankees in Yorktown

By Dick Ivy

Zion United Methodist Church

By Elizabeth Hogg Ironmonger

